



FOR REFERENCE

NOT TO BE TAKEN FROM THE ROOM

 23 012

PRINTED
IN
U.S.A.

LIBRARY
NORTHEASTERN BIBLE COLLEGE
ESSEX FELLS, N. J. 07021

SYSTEMATIC THEOLOGY.

By CHARLES HODGE, D.D., Princeton.

VOLUME I.....	648 pages, Royal 8vo	£0	12	6
„	II.	750	„	„
„	III.....	880	„	„
				£2 2 0
INDEX VOLUME.....				3s. 6d.

“If we were called to name any living writer who, to Calvin’s exegetical tact, unites a large measure of Calvin’s grasp of mind and transparent clearness in the department of systematic theology, we should point to this Princeton Professor. He possesses, to use the words of an English critic, the power of seizing and retaining, with a rare vigour and tenacity, the great doctrinal turning-points in a controversy; while he is able to expose with triumphant dexterity the various subterfuges under which it has been sought to elude them.”—*British Quarterly Review*.

“If Dr. Hodge finish this work as he has begun it, it will undoubtedly place him in the front rank of systematic theologians.....Even in so doubtful a science as systematic theology, brains will tell. And accordingly they tell in the work before us, which is a very great advance upon any work of the kind we know of in the English language.There is manifest throughout the volume the presence of ample knowledge. There is no book bearing on any of its vast range of subjects which the learned author would not appear to have read, and also, with more than ordinary success, digested. Hegel himself is not too subtle for his apprehension; Huxley not too trenchant and logical for his dialectic to face.....The book is the most excellent we know of its kind.”—*The Scotsman*.

T. NELSON AND SONS, LONDON, EDINBURGH, AND NEW YORK.

INDEX TO SYSTEMATIC THEOLOGY.

230.044
H6625i

I N D E X

11

TO

SYSTEMATIC THEOLOGY.

BY

CHARLES HODGE, D.D.,

PROFESSOR IN THE THEOLOGICAL SEMINARY, PRINCETON, NEW JERSEY.

~~PROPERTY OF
NORTHEASTERN INSTITUTE LIBRARY
ESSEX FELS, NEW JERSEY~~



LIBRARY
THE MASTER'S COLLEGE
NEWHALL, CA 91321

LONDON AND EDINBURGH:

PUBLISHED BY THOMAS NELSON AND SONS.

NEW YORK: CHARLES SCRIBNER AND CO.

1873.

116777



INDEX.

A.

Abbot, Ezra, Professor (Harvard), catalogue of works on the future state, iii. 718.

Abelard (d. 1142), idea of omnipotence, i. 411; on realism, ii. 53; on original sin, ii. 169.

Ability, proper meaning of the word, ii. 291; plenary ability, ii. 152; natural and moral ability, value of the distinction, ii. 265; Pelagian doctrine, ii. 152; Semi-Pelagian or Arminian doctrine, ii. 267; distinguished from liberty, ii. 291; when does ability limit obligation, and when does it not, ii. 153, 251; iii. 233. See *Inability*.

Absolute and Infinite, the, philosophical definition of, i. 347; conclusions drawn from those definitions, i. 347 ff.; fallacy of those conclusions, i. 349.

Absolute Power, scholastic doctrine, i. 409.

Absolution, merely declarative, iii. 762; doctrine of Romanists, iii. 494, 753, 758, 764; arguments against, iii. 764; not sustained by John xx. 23, iii. 761.

Active and passive Obedience of Christ, iii. 142.

Acts, when are they free? ii. 285; moral character of, ii. 304; of Christ, different classes of, ii. 394.

Adam,

his original state, ii. 92, 116; his fall, ii. 123; the effects of his fall on himself, ii. 129; on his posterity, ii. 192; the representative of his race, ii. 197; a type of Christ, iii. 153.

Administrator of the sacraments, iii. 514.

Adult Baptism, qualifications for, iii. 541.

Adultery, Scriptural ground of divorce, iii. 393.

Advent, Second, of Christ, church doctrine of, iii. 792; its antecedents, iii. 800 ff.; its concomitants, iii. 837 ff.; objections urged against the church doctrine, iii. 796; objection founded on Matthew xxiv. and xxv., iii. 797; premillennial advent theory, iii. 861; objections to it, iii. 862 ff.; expectation of the Apostles concerning the Second Advent, iii. 867.

Agassiz, Professor (Harvard), his avowal of theism, i. 222; definition of species, ii. 80, iii. 778; condemnation of Darwinism, ii. 15.

Agobard (Bishop of Lyons, d. 840), number of the sacraments, iii. 497.

Agricola (d. 1566), on good works, iii. 238.

Alexander, Joseph Addison, Professor (d. 1860), on vicarious suffering, ii. 508; on the end of the world, iii. 841; on hell, iii. 875.

- Alexander, Stephen, Professor** (Princeton),
on knowledge of God, i. 365.
- Alford, Dean,**
desertion a Scriptural ground of divorce, iii. 395; on the distinction between "believing" and "eating" in the reception of the Lord's Supper, iii. 644.
- Alger, William Rounseville,**
his definition of Rationalism, iii. 719; makes Christ, in his answer to the Sadducees, teach simply a future life, iii. 719, 720; Paul's doctrine of the intermediate state, iii. 729; denies a resurrection of the body, iii. 771 f.; on the Hindu theory of the universe, iii. 786; merges the second advent of Christ into the spiritual manifestation of his power, iii. 793.
- Ambrose** (d. 397),
all sinned in Adam, ii. 151; desertion a ground of divorce, iii. 396; the intermediate state, iii. 739; on purgatory, iii. 755.
- Amsdorf** (d. 1565),
on good works, iii. 239.
- Amyraut** (d. 1664),
on mediate imputation, ii. 205 f.; on hypothetical redemption, ii. 322.
- Analogy of Faith,**
distinguished from tradition, i. 113; analogy of Scripture as a rule of interpretation, i. 187.
- Anaxagoras** (d. 428 B. C.),
philosophy of, i. 226.
- Anaximander** (d. 546 B. C.),
philosophy of, i. 318.
- Anaximenes** (556 B. C.),
philosophy of, i. 318.
- Ancyra** (A. D. 314),
Council of, iii. 374.
- Andradius** (d. 1575),
sinfulness can be predicated only of acts of the will, ii. 106, 178; venial sins not really sins, iii. 234.
- Angels,**
their nature and orders, i. 637 ff.; their employments and powers, i. 639; guardian, i. 640; evil angels, i. 643; their power and agency, i. 644; demoniacal possessions, i. 645.
- Annihilation**
of the world? iii. 852; of the wicked? iii. 872 ff.
- Anselm** (d. 1099),
his dogmatic method, i. 5; his "Cur Deus Homo?" ii. 486; the relation of reason and faith, i. 74; his ontological argument, i. 204; on the Trinity, i. 479; on realism, ii. 53; on original sin, ii. 169; on redemption, ii. 486; on sin and grace, ii. 715; on the righteousness of Christ, iii. 154.
- Anthropology,**
the Scriptural, ii. 3 ff.; Schleiermacher's, ii. 447; of the Hindus, i. 314.
- Anthropomorphism,**
in what sense true, i. 339; in what sense essential to Theism, i. 343.
- Antichrist,**
was to come before the second advent of Christ, iii. 812; a power and not necessarily an individual, iii. 813, 814; described by St. Paul in 2 Thessalonians, an ecclesiastical power, iii. 814 ff.; his prophecy fulfilled in the Papacy, iii. 815 ff.; there may be many antichrists, iii. 822; the antichrist of Daniel, iii. 823; of the Apocalypse, iii. 825; antichrist and Babylon compared, iii. 830; Romish doctrine, iii. 831 ff.
- Antinomianism,** iii. 241.
- Antiquity of Man,**
modern doctrine of, ii. 33-41.
- Apocalypse,**
modes of interpreting, iii. 826; the antichrist of, iii. 825 ff.
- Apollinaris** (d. 390),
on the person of Christ, ii. 400.
- Apostles,**
nature of their office, i. 139; iii. 764; the office of, temporary, i. 140 f.; not priests, iii. 689.
- Apostolical Constitutions,**
their origin and authority, iii.

- 450; on the marriage relation, iii. 385.
- Aquinas, Thomas** (1224-1274),
on the attributes of God, i. 369;
on the infinity of God, i. 384;
eternity, i. 386; relation of
knowledge and power in God,
i. 394; on dependence on God,
i. 592; on divine "concursus,"
i. 600; false miracles, i. 631;
on original sin, ii. 171; human
nature of Christ, ii. 388; on
grace, ii. 716; on faith, iii. 49,
54, 87, 94; invocation of saints,
iii. 282; image worship, iii.
298, 301; desertion a ground
of divorce, iii. 396; on false-
hood, iii. 444; on the sacra-
ments, iii. 489, 493, 496; on
purgatory, iii. 751; on resur-
rection, iii. 776.
- Aretas**,
on the intermediate state, iii. 739.
- Argyll, Duke of**,
limits the efficiency of God to the
sphere of law, i. 623; ii. 25;
distinction between the natural
and the supernatural, i. 623;
ii. 25; his arguments against
the Darwinian theory, ii. 17;
on miracles, i. 628.
- Arianism**, i. 144, 452.
- Ariminum** (A. D. 359),
council of, i. 144.
- Aristotle** (d. 322 B. C.),
his philosophy, i. 326.
- Arles** (A. D. 475),
Synod of, condemned Augustin-
ianism, ii. 166.
- Arminianism**,
its rise, ii. 327; the five points of,
condemned by the Synod of
Dort, ii. 327, 724 ff.; Wes-
leyan Arminianism, ii. 329;
doctrine of perfection, iii. 253.
See *Remonstrants*.
- Articuli Visitorii**,
on the Eucharist, iii. 673.
- Ascension**,
of Christ, Scriptural account of, ii.
630; Lutheran doctrine of, ii.
631; the doctrine of the
modern advocates of *κένωσις*, ii.
633; the necessity of the as-
cension, ii. 634.
- Assurance**,
not essential to faith, iii. 106; at-
tainable, iii. 107; grounds of,
iii. 107 ff.
- Athanasian Creed**,
its origin, i. 457, 458.
- Athanasius** (d. 373),
on Arianism, i. 145; on sin, ii.
151; on union with Christ, ii.
581.
- Atheism**,
proper meaning of, i. 241; in
what sense impossible, i. 242.
See *Materialism* and *Panthe-
ism*.
- Atonement**,
Scriptural use of the word, ii.
469; the Church doctrine, ii.
563; patristic theories, ii. 564;
moral theory, ii. 566; govern-
mental theory, ii. 573; Remon-
strant doctrine, ii. 575; Ger-
man supernaturalists, ii. 576;
mystical theory, ii. 581; mod-
ern views, ii. 589; extent or
design of the atonement, ii.
544; arguments in support of
the Augustinian doctrine on
that point, ii. 546-555; objec-
tions to the Augustinian doc-
trine, ii. 554 ff. See *Satisfac-
tion*. *Authors referred to* (all
vol. ii.): Baur, 577; Beman,
578; Bushnell, 568, 570; Col-
eridge, 568; Dorner, 583, 588;
Flatt, 577; Gieseler, 572, 582;
Grotius, 573, 575; Limborch,
576; Münscher, 582; Oetin-
ger, 587; Osiander, 586;
Park, 578; Schaff, 591; Scotus
Erigena, 584; Schwenkfeld,
586; Storr, 577, 578; Young,
567.
- Attributes of God**,
their nature, i. 368; how they
differ, i. 371; their classifica-
tion, i. 374; *Authors referred
to* (all vol. i.): Abelard,
411; Aquinas, 369, 371, 384,
386, 394; Augustine, 368, 371,
384, 386, 391, 394, 401;

- Böhme, 382; Bruch, 396, 410, 411, 426, 428, 431, 432, 438, 439; Calovius, 402; Calvin, 409; Cicero, 366, 416; Clemens Alexandrinus, 374, 419; Cousin, 382; Des Cartes, 377, 409; Endemann, 438; Episcopus, 382; Gerhard, 395; Grotius, 419; Hegel, 417; Heidegger, 395; Hollaz, 370, 438; Howe, 382; Jamieson, 387; Kant, 377; Keckermann, 409; Klaiber, 432; Leibnitz, 374; Mansel, 371, 378, 380, 381 f.; Martensen, 372; McCosh, 378; Musculus, 409; Nitzsch, 411; Origen, 419; Quenstedt, 370, 373, 384, 386, 391, 402; Schleiermacher, 389, 395, 402, 410, 411, 417, 428; Schweitzer, 411, 417, 439; Scotus Erigena, 371, 394; Spinoza, 394, 412; Stapfer, 419; Strauss, 382, 389, 394, 402, 410 ff., 414; Tertulian, 419; Turretin, 391, 402; Twisten, 433, 434; Wegscheider, 415; Wolf, 419; Young, 426; Zwingle, 409.
- Atwater, Lyman Hotchkiss, Professor** (Princeton),
on the wine question, iii. 616.
- Auberlen, Professor Carl August** (d. 1864),
on the Apocalypse, iii. 826; on Antichrist, iii. 829; on the national preservation of the Jews, iii. 800.
- Augustine** (d. 403),
identifies knowledge and power in God, i. 371, 394; infinitude of God, i. 386; eternity, i. 386; knowledge and foreknowledge, i. 401; on the Trinity, i. 464, 466, 479; creation "ex nihilo," i. 554; mediate and immediate creation, i. 557; on the image of God, ii. 96; on sin, the philosophical and moral element of his doctrine, ii. 157 ff.; imputation of Adam's sin, ii. 163; demands of the law, ii. 185; on election, ii. 330; conviction of sin, ii. 672; efficacious grace, ii. 680; on faith, iii. 43, 53; division of the decalogue, iii. 273; on oaths, iii. 311; on marriage, iii. 374, 409; on prohibited marriages, iii. 409; on divorce, iii. 392, 396; on falsehood, iii. 444; pious frauds, iii. 448; on false miracles, iii. 453; number of the sacraments, iii. 497; their efficacy, iii. 502; on the Eucharist, iii. 678; on purgatory, iii. 751, 755, 769; on the resurrection, iii. 775 f.; on annihilation of the world, iii. 853.
- Augustinianism**,
its fundamental principles, ii. 333; the power of this system in history, ii. 333; proof of Augustinianism, ii. 334-348; specially taught by Christ, ii. 346; objections considered, ii. 349.
- Authority, Human**,
limits of, iii. 358.
- Austin, John**,
on the ground of the right of property, iii. 422.
- B.**
- Babbage, Charles**,
on miracles, i. 622; on Hume's argument, i. 633.
- Babylon**
and Antichrist, iii. 830.
- Bachman, John**,
on immutability of species, ii. 79.
- Bähr**,
on the Jewish Sabbath, iii. 337.
- Baier, John William** (d. 1694),
on sin, ii. 180; on the Word of God, iii. 481; on baptism, iii. 518; on the destruction of the world, iii. 853.
- Bailey, Samuel**,
on faith, iii. 46.
- Baptism**,
its mode, iii. 526 ff.; mode not essential, iii. 526; classic usage

- of the word, iii. 526; its usage in the Septuagint, iii. 528; with the fathers, iii. 536; in the New Testament, iii. 531; formula of baptism, iii. 539; subjects of, iii. 540; qualifications for adult baptism, iii. 541; of infants, iii. 546-558; whose children are to be baptized, iii. 558-579; efficacy of, iii. 579; Reformed doctrine, iii. 579; as a condition of salvation, iii. 584; as a means of grace, iii. 588; as a duty, iii. 586; Lutheran doctrine of its necessity, iii. 604; Romish doctrine, iii. 609. *Authors referred to* (all vol. iii.): Augustine, 534; Baier, 518; Baird, 562; Blair, 564 ff.; Blanchini, 534; Calvin, 581, f. 596; Chemnitz, 608; Conant, 527, 530; Cremer, 537; Dale, 527; Edwards, 563, 569, 570, 571, 575; Ellicott, 595, 597; Fritzsche, 529, 539; Gerhard, 519, 605-608; Gregory Nazianzen, 537; Guericke, 542; Hengstenberg, 595; Krauth, 605, 608; Lücke, 595; Luther, 605-607; Mason, 546; Mather, 568, 572; Moor, de, 562 f.; Palfrey, 567, 569; Palmer, 543; Paræus, 572; Perrone, 610; Robinson, 534 f.; Scapula, 528; Stephen, 527; Suicer, 537; Vitranga, 562; Wahl, 529; Waterland, 597 ff.
- Baptismal Regeneration,**
meaning of, iii. 591; John iii. 5 and Titus iii. 5, iii. 591-599; Waterland on, iii. 597; arguments against, iii. 599 ff.; Lutheran doctrine, iii. 604; Romish doctrine, iii. 609.
- Barclay, Robert** (d. 1690),
his influence, i. 89; his doctrine, i. 93-96.
- Barker, Professor George F.** (Yale),
on the correlation of physical and vital forces, i. 286, 296.
- Barnard, President Frederick A. P.** (Columbia College),
arguments against materialism, i. 291 ff.
- Basil the Great** (d. 379),
on the subordination of Christ, i. 463, 464; on purgatory, iii. 754.
- Baumgarten, Siegmund Jacob** (d. 1757),
on the marriage of a wife's sister iii. 416.
- Baumgarten - Crusius, Professor Ludwig Frederick Otto** (d. 1843),
on John iii. 5, iii. 594.
- Baur, Ferdinand Christian** (d. 1860),
sin limitation of being, i. 305, ii. 133; on the Romish doctrine of sin, ii. 177; on the Trinity, ii. 428; on Dorner's doctrine of Christ, ii. 433; on the rationalistic view of justification, iii. 196; oneness of God and man, iii. 199.
- Bayle, Peter** (d. 1706),
on continuous creation, i. 580.
- Beale, Doctor Lionel S., F. R. S.** ("Life, Matter, and Mind"),
on vitality, i. 270; against the correlation of physical, vital, and mental forces, i. 281, 293.
- "Bear Sin,"**
Scriptural meaning of, ii. 505, 512.
- Beausobre et l'Enfant,**
on innocent deception, iii. 441.
- Beghards,**
mysticism of, i. 74, 77; communism of, iii. 430.
- Beguines,**
mystic religionists, i. 74.
- Being,**
meaning of the word, i. 367; of God, i. 367.
- Belgic Confession** (A. D. 1561),
on original sin, ii. 229; on satisfaction of Christ, ii. 481; on efficacy of the sacraments, iii. 501; teaches Calvin's doctrine of the Lord's Supper, iii. 630, 631; manducation of the body of Christ is faith, iii. 643.
- Belief in Christ,**
what it is to believe in Christ, iii.

- 91; is the sinner required to believe that Christ loves him? iii. 99.
- Bellarmin, Cardinal Robert** (d. 1621),
the Scriptures incomplete, i. 105; obscure, i. 107; the church the infallible teacher, i. 111; marks of the church, i. 135; on the image of God, ii. 96; the original state of man, ii. 104; on original sin, ii. 178, 179; efficacious grace, ii. 678; on faith, iii. 87, 89; infused or inherent righteousness, iii. 130, 139, 162; concession as to imputed righteousness, iii. 146; nature and merit of good works, iii. 166, 234, 242; invocation of saints, iii. 282; worship of images and relics, iii. 299, 300; efficacy of the sacraments, iii. 490; they operate "ex opere operato," iii. 511; on the doctrine of intention, iii. 515; on Antichrist, iii. 832 ff.
- Benedict XIV.** (d. 1758),
on the marriage of clergy, iii. 376.
- Bengel, John Albert** (d. 1751),
on John iii. 5, iii. 594; on the Revelation, iii. 826.
- Berger, Otto**,
on materialism, i. 274.
- Bernard of Clairvaux** (d. 1153),
mysticism of, i. 79; efficacy of the sacraments, iii. 502; on the intermediate state, iii. 739.
- Beza, Theodore** (d. 1605),
on sin, ii. 209; on 1 Peter iii. 18, 19, ii. 620; on the Roman law of marriage, iii. 413.
- Bible**
the Word of God, i. 37; its inspiration and infallible authority, i. 153 ff.; only rule of faith and practice, i. 151; recognizes the authority of intuitive truths, i. 15; its relation to philosophy and science, i. 55-59; the basis of education, iii. 353; the people have a right to have it taught in all schools supported by their money, iii. 353; source of its power, iii. 470. See *Scriptures*.
- Bickersteth**,
on the millennium, iii. 864.
- Biel, Gabriel** (d. 1495),
sacramental grace, iii. 512.
- Bishop, Joel Prentiss**,
on civil marriage, iii. 379; on divorce, iii. 403; on affinity, iii. 420.
- Blackstone**,
on right of property, iii. 424, 425.
- Blair, John** (d. 1771),
on terms of church membership, iii. 564.
- Blanchini**,
the Gospels, iii. 534.
- Body, Human**,
created, ii. 42; relation to the soul, ii. 44; realistic dualism, ii. 46; trichotomy, ii. 47. See *Resurrection*.
- Boehme, Jacob** (d. 1624),
as a mystic, i. 83; as a pantheist, i. 382.
- Boethius, Anicius Manlius Torquatus Severinus** (d. 524),
on heaven, iii. 748.
- Bonaventura** (d. 1274),
Psalter of the Virgin Mary, iii. 287.
- Bonnet**,
on the resurrection, iii. 772.
- Braniss**,
on Schleiermacher, ii. 444.
- Brentius, John** (d. 1570),
on the person of Christ, ii. 409.
- Brethren of the Common Lot**,
i. 74.
- Bretschneider, Carl Gottlieb**,
on post-baptismal sins, ii. 484; on 1 Peter iii. 18, 19, ii. 620; on Hegelianism, iii. 78; on the last judgment, iii. 844.
- Brochmann**,
on miracles, i. 632.
- Brooks**,
on the Second Advent, iii. 864.
- Brown, David**,
on the Second Advent, iii. 844, 863.

- Brown, Thomas** (d. 1820),
theory of causation, i. 208.
- Brownists**,
theory of the church, iii. 545,
569.
- Bruch** (Strasburg),
omniscience of God, i. 396; will
and power identical in God, i.
410, 411; justice of God, i.
425, 426; love of God, i. 428;
truth of God, i. 438 f.
- Bruno**,
number of the sacraments, iii.
497.
- Bryant, James Henry**,
on the Stoics, iii. 767.
- Bucan**,
on regeneration, iii. 23.
- Büchner, Ludwig**,
on materialistic atheism, i. 284.
- Burnet, Bishop Gilbert** (d. 1715),
on the marriage of the clergy, iii.
376; on the Eucharist, iii. 637.
- Bushnell, Horace**,
on the atonement, ii. 568, 570.

C

- Calderwood**,
on Sir William Hamilton, i. 301.
- Call, the external**,
made only in the gospel, i. 30, ii.
646; what it contains, ii. 641;
it is addressed to all, ii. 642;
its universality consistent with
God's sincerity and with the
doctrine of election, ii. 643,
644; Lutheran doctrine, ii. 645.
See *Vocation*.
- Calvin, John** (d. 1564),
on the knowledge of God as in-
nate, i. 194; on absolute power,
i. 409; on the Trinity, i. 466;
on the theory of dependence,
i. 593; on the agency of evil
spirits, i. 648; on the image of
God, ii. 98; on imputation of
Adam's sin, ii. 209; on the
meaning of the word "regen-
eration," iii. 3; on faith, iii. 90,
101; on justification, iii. 131-
134; against Osiander, iii. 181;
good works imperfect, iii. 233;
on monastic vows, iii. 319,
321; celibacy and marriage,
iii. 369, 371, 373; "the hus-
band of one wife," iii. 389; on
the efficacy of the sacraments,
iii. 501; of baptism, iii. 581;
on Titus iii. 5, iii. 596; his
doctrine on the Lord's Supper,
iii. 628, 629; and as stated in
the Consensus Tigurinus, iii.
631, 640; denies "the local
presence" of Christ's body in
the Eucharist, iii. 642; avows
his agreement with Zwiägle
and Ecolampadius, iii. 647.
- Campbell, Honourable Archibald**,
on the intermediate state, iii. 741;
prayers for the dead and pur-
gatory, iii. 752.
- Canon of Scripture**,
how determined, i. 152.
- Canon Law**,
on desertion as a ground of di-
vorce, iii. 396.
- Capital Punishment**,
enjoined in the Scriptures in case
of murder, iii. 363.
- Cappel, Louis, Professor at Sau-
mur**,
on mediate imputation, ii. 205.
- Carlstadt, Andrew** (Bodenstein) (d.
1541),
mystical, i. 81.
- Carpenter, William Benjamin**,
on the correlation of physical and
vital forces, i. 264; admits
what he denies, i. 265, 266;
on the criterion of identity of
species, ii. 80.
- Carthage, Council of** (A. D. 412,
418),
condemned Pelagius, ii. 155; de-
cided against perfectionism, iii.
251.
(A. D. 416)
declared baptism of infants to
be necessary for their salvation,
iii. 746.
- Cassian, John** (d. 440, circa),
leader of the semi-Pelagians, ii.
165; justifies falsehood when
uttered with a good intention,
iii. 449.

Catechism

in families, iii. 572.

Catechumens,

their instruction, iii. 541.

Cause,

definition of, i. 208; Hume's definition, the modification of that definition by Dr. Brown and Stuart Mill, i. 208; the common idea of causation, i. 209; kinds of causes, ii. 289; efficiency of second causes, i. 605, ii. 658, 659; final causes, i. 227; doctrine of sufficient cause, ii. 306.

Celibacy

not a higher state than marriage, iii. 368 ff.; of the clergy, iii. 371; Paul's doctrine on the subject, iii. 373; history of the practice in the church, iii. 374; doctrine and practice of the Greek Church, iii. 376.

Certainty

as to the occurrence of free acts, ii. 284; called moral necessity, ii. 285; consistent with liberty, ii. 295 ff.

Certainty

of salvation, iii. 110.

Chalcedon, Council of (A. D. 451),

condemned Eutychianism, ii. 388, 404; on the marriage of priests, iii. 376.

Chalmers, Dr. Thomas (d. 1847),

on prayer, iii. 693, 694.

Charenton, Synod of (A. D. 1631),

on imputation of Adam's sin, ii. 206.

Charlemagne (d. 814),

his opposition to image worship, iii. 297.

Chemnitz (d. 1586),

miracles less important than doctrine, i. 632; original sin, ii. 171; denies the ubiquity of Christ's body, ii. 410; on the efficacy of the sacraments, iii. 507.

Children,

relative duties of parents and children, iii. 349 ff.; religious instruction of, iii. 352 ff.; of believers, members of the

church under both dispensations, iii. 552-557; they are the proper subjects of baptism, iii. 546-558; whose children are entitled to baptism? iii. 558-579; practice of the Church of Rome in the baptism of children, iii. 559; practice of Protestant churches, iii. 561; theory and practice of the Reformed churches on this subject, iii. 573 ff.

Christ,*his divinity,*

proof of, from the Old Testament, i. 483-495; from Genesis, i. 485; from the other historical books, i. 487; from the Psalms, i. 491; from the prophets, i. 492; from the New Testament, i. 495-521; from the sense in which he is called Lord, i. 495; from his being held up as the object of all the religious affections, i. 497; from his authority as a teacher, i. 499; from his power over rational creatures, i. 501; from his control over nature, i. 503; from the nature of his promises, i. 502; from the writings of John, i. 504; from those of Paul, i. 511; from the other apostolic writings, i. 520;

his person,

points of analogy between the union of soul and body in man and the union of the divine and human natures in Christ, ii. 378; the essential elements of the doctrine of Christ's person, ii. 380; he has a true body and a rational soul, ii. 381; he has a perfect human nature and a perfect divine nature, and is one person, ii. 380 ff.; the hypostatical union, ii. 387-391; consequences of that union, ii. 392-394; the acts of Christ, how distinguished, ii. 394; object of worship as the God-man; erroneous

- doctrines, ii. 397; Ebionite, ii. 398; Gnostic, ii. 399; Apollinarian, ii. 400; Nestorian, ii. 401; Eutychian, ii. 402; Monothelite doctrine, ii. 404; Reformed doctrine, ii. 405; Lutheran doctrine, ii. 407 ff.; later forms of the doctrine, ii. 418; Socinus's doctrine, ii. 418; Swedenborg's, ii. 421; Dr. Isaac Watts's doctrine, ii. 423; modern view, ii. 428; pantheistical Christology, ii. 429; theistical forms, Thomasius, ii. 432; Ebrard, ii. 434; Gess, ii. 435; Schleiermacher, ii. 441 ff.; on the offices and work of Christ as our Redeemer, see the proper headings.
- Christianity,**
Ullmann's view of its nature, i. 174; part of the common law of all Christendom, iii. 344.
- Chronology of the Bible,**
not settled, ii. 40.
- Chrysostom** (d. 407),
on miracles, iii. 453; on the word "Eucharist," iii. 613; on the intermediate state, iii. 739.
- Church, The**
Romish definition of, i. 111, 130, iii. 543; its infallibility as a teacher, i. 111, 129, 133; Gallican and Papal theories as to the organs of the Church's infallibility, i. 112; arguments against the Romish doctrine, i. 137-150; Protestant doctrine, i. 134, iii. 545; distinction between the invisible and visible Church, i. 134; importance of this distinction, i. 135; proof of the Protestant doctrine, i. 137 ff.; the visible Church a divine institution, iii. 547; essentially the same under all dispensations, iii. 549; children of believers members of, iii. 552; Puritan theory of, iii. 544, 569; not a democracy but the kingdom of Christ, ii. 596, 604 ff.; Church and state, ii. 605, iii. 340, 543; a means of grace, iii. 230; cannot bind the conscience, iii. 237; obedience due to it, iii. 360; its organization, iii. 361; does not consist exclusively of communicants, iii. 578; prerogatives of, iii. 361.
- Cicero** (d. 43 B. C.),
on the existence of God, i. 194; design in the world, i. 226; on the Stoics, i. 245; on justice, i. 416; on incest, iii. 413; God the author of law, iii. 426; calls death a "sempiternum malum," iii. 869.
- Circumcision,**
a seal not only of the national covenant, but also of the covenant of grace, ii. 246, iii. 552 ff.; its spiritual import, ii. 247, iii. 554; a sign of church membership, iii. 555.
- Civil government,**
a divine institution, iii. 357; its form providentially determined, iii. 358; limits of its authority, iii. 359.
- Clarke, Doctor Samuel** (d. 1729),
ontological argument, i. 206; on the self-determining power of the will, ii. 295.
- Clausen, J.,**
on the "Descensus ad inferos," ii. 621.
- Clement of Alexandria** (d. 215 circa),
God like man, i. 374; justice of God, i. 419; innate sin, ii. 151; catechetical teacher, iii. 542.
- Clement of Rome** (d. 100, circa),
"Apostolical Constitution," iii. 385.
- Clement XI.,**
his bull "unigenitus" against the Jansenists, ii. 680.
- Cœlestius,**
associate of Pelagius, ii. 152.
- Coleridge, Samuel Taylor** (d. 1834),
on inspiration, i. 168, 180; on justice, ii. 568.
- Commandments,**
First, iii. 277; Second, iii. 290; Third, iii. 305; Fourth, iii. 321; Fifth, iii. 348; Sixth,

- iii. 362; Seventh, iii. 368; Eighth, iii. 421; Ninth, iii. 437; Tenth, iii. 463.
- Common Consent**,
its authority in matters of faith, i. 115; no criterion of tradition, i. 123; not the ground of the right of property, iii. 424.
- Common Grace**,
meaning of, ii. 654; proof of the doctrine, ii. 660-670; the effects of, ii. 670; how distinguished from the doctrine of sufficient grace, ii. 654; Lutheran doctrine of, ii. 656.
- Common Schools**,
and the Bible, iii. 353.
- Communion of Attributes**,
meaning of, ii. 379, 392; Lutheran doctrine, ii. 407.
- Communion, Christian**,
Scriptural terms of, ii. 607; these cannot rightfully be altered by human authority, ii. 607; nothing can properly be required for admission to the Church which is not necessary for admission to heaven, ii. 607; nothing indifferent can properly be made a term of Christian communion, iii. 265.
- Community of Goods**,
in the Church at Jerusalem, iii. 428; modern Communism, iii. 430.
- Comte, Auguste** (d. 1857),
his positive philosophy, i. 254; as all our knowledge is through the senses, it is confined to physical phenomena and their relations, i. 255; these relations of sequence and resemblance are uniform, i. 255; no liberty, no force or efficiency, no mind, no God, i. 260 ff.; Huxley's judgment of Comte, i. 261.
- Conant, T. J.**,
on Christian baptism, iii. 527 ff.
- Concupiscence**,
meaning of, ii. 172.
- 'Concursus,'**
doctrine of, i. 598-605.
- Condillac** (d. 1780),
his modification of Locke's philosophy, i. 253.
- Confession, auricular**,
an element of the Romish sacrament of penance; it must include all sins known to the penitent, must be to a priest, and is a necessary condition of forgiveness, iii. 493, 758 f.
- Confirmation**,
as a rite in the early Church, iii. 492; as a Romish sacrament, iii. 493.
- Congruity**,
doctrine of, ii. 677 ff.
- Consciousness**,
authority of, i. 276, 280, 340.
- Constable, H.** (Prebendary),
on future punishment, iii. 869; on the annihilation of the wicked, iii. 872 ff.
- Constance, Council of** (A. D. 1415.),
decreed withholding the cup from the laity in the Eucharist, iii. 621.
- Constantinople, Council of**,
(A. D. 380)
on the Holy Spirit, i. 457.
(A. D. 681)
against the Monothelites, ii. 405.
(A. D. 754)
on the use of images, iii. 297.
- Consubstantiation**,
different meanings of, iii. 672, 676; why the word is objected to by Lutherans, iii. 672.
- Consummation**
of Christ's kingdom, iii. 859.
- Contentment**, iii. 463.
- Contingency**,
doctrine of, ii. 282.
- Continued Creation**,
doctrine of, i. 577, ii. 217 ff.
- Converted Polygamists**, iii. 387.
- Conviction of Sin**, ii. 273, 672.
- Correlation of Forces**,
meaning of, i. 263; of different physical forces, i. 263; of physical and vital forces, i. 264 ff.; of physical and mental, i. 271; arguments against the theory as applied to physical, vital,

and mental forces, i. 284 ff.; concessions of the advocates of the theory: Professor Tyn-dall, i. 251; Professor Huxley, ii. 6 ff.; Professor Barker, i. 297; Wallace, i. 295, 297.

Cosmogony,
of Plato, i. 325.

Cosmological Argument,
founded on the doctrine of a suffi-
cient cause, i. 208; true idea of
causation, i. 209; proof that
the world is an effect, i. 211;
objections to the argument, i.
212.

Councils,

Ancyra (A. D. 314),
marriage of deacons, iii. 374.

Ariminum (A. D. 359),
was Arian, i. 144.

Arles (A. D. 475),
condemned Augustinianism, ii.
166.

Carthage (A. D. 412),
condemned Pelagianism, ii.
155.

Carthage (A. D. 416),
condemned Pelagianism, ii.
155; on baptized infants, iii.
746.

Carthage (A. D. 418),
condemned Pelagianism, ii.
155, iii. 251.

Chalcedon (A. D. 451),
on marriage of priests, iii. 376.

Charenton (A. D. 1631),
on imputation, ii. 206.

Constance (A. D. 1415),
decreed withholding the cup
from the laity, iii. 621.

Constantinople (A. D. 381),
on the Holy Ghost, i. 457.

Constantinople (A. D. 680),
against the Monothelites, ii.
405.

Constantinople (A. D. 754),
on images, iii. 297.

Diospolis (A. D. 405),
upheld Pelagianism, ii. 155.

Elvira (A. D. 305),
celibacy of the clergy, iii. 374;
on images, iii. 296.

Councils, *continued*.

Ephesus (A. D. 431),
condemned Pelagianism, ii.
155; on the Virgin Mary, iii.
285.

Florence (A. D. 1439),
"limbus infantum," iii. 745;
heaven, iii. 749.

Frankfort (A. D. 794),
on images, iii. 297.

Jerusalem (A. D. 415),
upheld Pelagianism, ii. 155.

Lyons (A. D. 1274),
"limbus infantum," iii. 745.

Nice (A. D. 325), i. 453 ff.

Nice (A. D. 787),
on images, iii. 297.

Orange (A. D. 529),
condemned Semi-Pelagianism,
ii. 168.

Seleucia (A. D. 359),
Arian, i. 144.

Trent (A. D. 1545),
ii. 174 and elsewhere.

Trullo (A. D. 692),
on marriage of priests, iii. 376.

Valence (A. D. 529),
condemned Semi-Pelagianism.
ii. 168.

Cousin, Victor (d. 1867),

reason impersonal and universal,
i. 62; ontological argument,
i. 207; pantheism of, i. 300;
on the Ionic School, i. 319;
the Infinite must be all things,
i. 382; on realism, ii. 53; sin
limitation of being, ii. 134.

Covenant

of works, why so called, ii. 117
f.; parties to it, ii. 121; prom-
ise, ii. 118; condition, ii. 119;
penalty, ii. 120; in what sense
still in force, ii. 122.

of Redemption,

why distinguished from the
Covenant of Grace, ii. 358;
parties, ii. 359; condition, ii.
361; promise, ii. 362.

of Grace,

why so called, ii. 354; differ-
ent views of its nature, ii. 355,
356; parties to it, ii. 363; its

- mediator, ii. 364; its condition, ii. 364; its promises, ii. 365; the same under all dispensations, ii. 366; the promise of eternal life made under the Old Testament, ii. 368, iii. 716 ff.; faith in the Redeemer the condition of salvation from the beginning, ii. 371; the different aspects under which the Mosaic law is presented in the New Testament, ii. 375; characteristics of the New Testament dispensation, ii. 376.
- Covenant, Half-way**, iii. 567.
- Cox, John**,
on the Second Advent, iii. 868.
- Creation**,
theories as to the origin of the universe, i. 550; Scriptural doctrine, i. 553; mediate and immediate creation, i. 556; proof of the doctrine of a creation "ex nihilo," i. 558 ff.; objections to the doctrine, i. 562; design of the creation, i. 565; Mosaic account of, i. 568; objections to, i. 569; geology and the Bible, i. 570 ff.; importance of the doctrine of creation, i. 562, iii. 321.
- Creationism**, ii. 70.
- Cremer, Hermann**,
on *βαπτίζεν*, iii. 537.
- Cross**,
legend of its discovery, iii. 459 ff.
- Cumming, Dr. John**,
on Romish miracles, iii. 456; Christ's kingdom on earth is the heaven promised in the Bible, iii. 866.
- Cunningham, Principal William** (d. 1861),
Westminster Catechism more explicit on the doctrine of imputation than the Confession, ii. 209; on obedience to the State, iii. 360.
- Cup**
withheld from the laity, iii. 685.
- Curcellæus, Stephanus**,
on the satisfaction of Christ, ii. 486; on imputation of righteousness, iii. 191.
- Cutler, Dr. Benjamin Clarke**,
on communion with Christ, iii. 638.
- Cuvier**,
definition of species, ii. 80.
- Cyprian, Thascius Cæcilius** (d. 258),
on the Holy Spirit, i. 529; on hereditary corruption, ii. 151; on prayers for the dead, iii. 754.
- Cyril of Jerusalem** (d. 386),
two sacraments, iii. 497; wood of the true cross, iii. 459; prayers for the dead, iii. 754; denies that the world is to be annihilated, iii. 853.

D.

- Daille, Jean** (d. 1670),
the fathers on the intermediate state, iii. 739.
- Dale, Dr. James Wilkinson**,
on baptism, iii. 527.
- Dana, Professor James Dwight**,
Mosaic cosmogony, i. 571 ff.; definition of species, ii. 81; permanence of, ii. 87.
- Daniel**,
Antichrist of, iii. 823 ff.
- Darwin, Charles**,
on the origin of species, ii. 12; diversity of species determined by natural selection, ii. 13; what is meant by that, ii. 13; the theory ascribes intelligent effects to unintelligent causes, ii. 15; it effectually banishes God from the world, ii. 15; it is purely hypothetical, assuming the possible to be actual, ii. 19; Darwin admits that there are insolvable difficulties in the way of his theory, ii. 27; Agassiz's condemnation of it, ii. 15; Huxley's judgment of it, ii. 20; Professor Owen's judgment, ii. 25; judg-

- ment of Mr. Wallace, the friend of Darwin, ii. 9.
- Daub, Karl** (d. 1836), philosophical theology, i. 6.
- Death**,
 meaning of, as the wages of sin, ii. 120; natural death in the case of a man a penal evil, ii. 154, 161; spiritual, nature of, ii. 244; universality of natural death a proof of original sin, ii. 248.
- Decalogue**,
 in what sense a perfect rule, iii. 271; tables of, iii. 272; the two forms of, iii. 272; rules of interpreting, iii. 272; preface to, iii. 275.
- Deception**,
 when allowable, iii. 440 ff.
- Decrees of God**,
 definition of, i. 535; their end or final cause, one purpose, i. 537; eternal, immutable, i. 538; free, i. 539; certainly efficacious, i. 540; relate to all events, i. 542; include free acts, i. 543; objections, incompatible with free agency, i. 545; inconsistent with the holiness of God, i. 546; destroys the motive to exertion, and is fatalism, i. 548.
- "Decreta Gratiani,"**
 contain the spurious "donatio constantini M." of imperial dignity to the Pope, iii. 451.
- Deism**,
 what it is, i. 34; what it denies and what it admits, i. 35 ff.; history of, in England, France, Germany, 42 ff.; works on, i. 44.
- Delitzsch, Professor Franz** (Leipzig),
 on preëxistence, ii. 65; on the unity of the human race, ii. 88; his "Commentary on Hebrews" a defence of church doctrine concerning the work of Christ, ii. 498; vicarious punishment, ii. 507, 512; expiation of sin is by punishment, ii. 509; affirms all the essential points in the Church doctrine concerning the satisfaction of Christ, ii. 543; on regeneration, iii. 25, 201; on faith, iii. 45; on the Sabbath, iii. 326; on marriage, iii. 380; on a future life revealed in the Old Testament, iii. 718.
- Demerit**,
 distinguished from guilt, ii. 476.
- Demoniacal Possession**, i. 645.
- De Moor**,
 on mediate imputation, ii. 207, 214; on faith, iii. 61; on the baptism of heathen children under the care of missionaries, iii. 562.
- Dens, Peter** (d. 1775),
 on vow, iii. 316; on hindrances to marriage, iii. 379, 400; on falsehood, iii. 443, 447.
- Dependence**,
 doctrine of, i. 592.
- Depravity**,
 total, ii. 233.
- Des Cartes, René** (d. 1650),
 his ontological argument, i. 205; God as infinite may be known, i. 338; meaning of his aphorism, "cogito ergo sum," i. 361, 377; on absolute power, i. 409.
- "Descensus ad inferos,"**
 meaning of the term as used in the Apostles' Creed, ii. 616; Psalm xvi. 10 and 1 Peter iii. 18, 19, ii. 617, 618; Romish doctrine on this subject, ii. 621; Lutheran doctrine, ii. 620, 621 f.
- Design**,
 its nature, i. 215; ground of the conviction that it supposes an intelligent author, i. 216; evidences of design in the world, i. 217-226; objections to the argument from design for the existence of God, denial of final causes, i. 227; the objections of Hume and Kant, i. 228; answer to those objections, i. 229; objection from malformations, i. 230; from useless or-

- gans, i. 230; from the operations of instinct, i. 231.
- Destruction**
of the wicked, meaning of, iii. 874.
- Detraction**,
meaning of, iii. 438.
- Development of Doctrine**,
in what sense true, i. 117; modern doctrine of historical development, i. 118; as held by some Romanists, i. 120.
- Development, Natural**,
doctrine of Epicurus, i. 246; the nebular hypothesis, i. 551; theory of Lamarck, ii. 11; "Vestiges of Creation," ii. 11; Darwin, ii. 12; Huxley, ii. 22; Darwin in reference to the varieties of plants and animals, ii. 23.
- De Wette**,
on common grace, ii. 658; on desertion as a ground of divorce, iii. 395; on homicide from patriotic motives, iii. 446; on the restoration of all things, Acts iii. 21, iii. 841.
- Diderot, Denys** (d. 1784),
the Encyclopædist, i. 253.
- Diest, Henri à**,
on the image of God, ii. 98.
- Dionysius, the Areopagite**,
a pseudonym for an unknown writer of the fifth century, the father of mediæval mysticism, i. 70; a Neo-Platonist, i. 71; the principles of his philosophy, i. 71 f.; great influence of his writings, i. 73.
- Discernment**,
spiritual, ii. 261.
- Dispensation**,
the right of, as claimed by Romanists, iii. 269.
- Dispensations**,
different, of the Church, ii. 373.
- Dispositions**,
meaning of the word, ii. 107; distinguished from conscious acts, ii. 108; have moral character in virtue of their nature, ii. 111-114; objections considered, ii. 114.
- Divine Government**,
theories of, i. 591.
- Divinity of Christ**,
as revealed in the Old Testament, i. 483 ff.; in the New Testament, i. 495; object of the religious affections, i. 497; his relation to his people and to the world, i. 499 ff.; authority over rational creatures, i. 501; nature of his promises, i. 502; his control over nature, i. 503; direct assertion of, in particular passages, i. 504 ff.
- Divorce**,
nature and effects of, iii. 391; Old Testament laws of, iii. 391; Christ's law, iii. 391; adultery and desertion the only Scriptural grounds of, iii. 393 ff.; doctrine of the Church of Rome, iii. 397; laws of different Protestant nations, iii. 401; of the several States of this Union, iii. 403; duty of the Church in reference to persons divorced on unscriptural grounds, iii. 404.
- Docetæ**,
the person of Christ, ii. 400.
- Döderlein, John Christopher** (d. 1792),
on conversion, ii. 730.
- Dogmatism**,
meaning of the term, i. 5, 44; a form of Rationalism, i. 44; as illustrated by Wolf, i. 45; objections to, i. 46.
- Döllinger, Ignatius** (Munich),
on the philosophy of the Ionic school, i. 318; of the Eleatic School, i. 320; of the Stoics, i. 320; of Plato, i. 322; of Aristotle, i. 326.
- Dominicans**,
inclined to Augustinianism in their theology, ii. 171, 174; their doctrine on grace as represented by Aquinas, ii. 716; opposed the doctrine of the

- immaculate conception of the Virgin Mary, iii. 288.
- Dominion**
over the creatures, ii. 97, 102.
- Dorner, Professor Isaac Augustus**,
on the ubiquity of Christ's human nature, ii. 410; admits the connection of Luther's doctrine of the person of Christ with his doctrine of the Eucharist, ii. 415; "the foundation of the new Christology laid by Schelling, Hegel, and Schleiermacher," ii. 428; on the parallel between Adam and Christ, ii. 538; on Philo's doctrine of the Logos, ii. 583; on the oneness of God and man, iii. 20; on Luther's doctrine of good works as the necessary effects of faith, iii. 239; on the design of the Lord's Supper, iii. 676; on the meaning of ἡ γεὰ αὐτῇ in Mark xiii. 30, and Luke xxi. 32, iii. 800.
- Dort, Synod of (A. D. 1618)**,
on the sinner's inability, ii. 259; sanctions infralapsarianism, ii. 317; on efficacious grace, ii. 681; its decisions on the five points of Arminianism, ii. 725; on the baptism of heathen children, iii. 562; on the Lord's Supper, iii. 634.
- Douglass, Bishop John (d. 1807)**,
on church miracles, iii. 453.
- Drew, Samuel (d. 1833)**,
on the resurrection, iii. 776.
- Dualism**,
realistic, ii. 46.
- Duelling**, iii. 368.
- Duffield, Professor John Thomas (Princeton)**,
on the pre-millennial advent of Christ, iii. 861.
- Dwight, Doctor Sereno O. (d. 1850)**,
on admission to church membership, iii. 563.
- E.**
- Ebionites**,
their doctrine of Christ, ii. 398.
- Eberhard, John August (d. 1809)**,
conversion effected by the power of self-reformation, ii. 730.
- Ebrard, Professor J. H. A.**,
on the person of Christ, ii. 434; self-limitation of the Logos, ii. 435; guilt removed by punishment, ii. 477, 496; not two natures in Christ, ii. 625, 633; more in man than is revealed in consciousness, ii. 687; nature of regeneration, iii. 22, 657; justification as the act of God founded on regeneration, iii. 201; meaning of the words δίκαιος and δικαῖον, iii. 202; in what sense Christ is received in the Lord's Supper, iii. 657 ff.; on Antichrist, iii. 836.
- Ecclesiology**,
the fifth part of theology, i. 32.
- Eckart, Henry (d. 1328)**,
one of the mediæval mystics, i. 77.
- Eckermann, Jacob Christopher Rudolph (d. 1836)**,
conversion effected by the power of self-reformation, ii. 730.
- Eclecticism**,
in a sense mystical, i. 62.
- Edward VI. (d. 1553)**,
articles of, on the Eucharist, iii. 636; liturgy of, prayers for the dead, iii. 743.
- Edwards, President Jonathan (d. 1758)**,
teaches fully the common doctrine on the imputation of Adam's sin, ii. 207; justifies that imputation on the assumption that Adam and his descendants are really one, ii. 208; his peculiar theory of identity, ii. 217; on justification, iii. 116, 148; his views on the conditions of full communion, iii. 563, 569; while insisting on evidence of regeneration, he did not call for a detail of the religious experience of the candidate, iii. 571.
- the younger (d. 1801)*,
on the atonement, ii. 578.

Efficacious Grace,

distinct from the providential efficiency of God, ii. 665; why so called, ii. 675; its efficacy not due to the coöperation of the human will, ii. 677; not to the congruity of the influence to the state of the mind, ii. 677 ff.; nor to the non-resistance of its subjects, ii. 680; but to its nature as the almighty energy of the Spirit, ii. 680; hence (1) it is mysterious, ii. 683; (2) it is not moral suasion, ii. 684; (3) it acts immediately, not through the truth although generally with it, ii. 684; it is physical as opposed to moral, ii. 685; it is irresistible, or certainly efficacious, ii. 687; the soul is passive, *i. e.*, the subject, not the agent of the change effected, ii. 688; the effect (regeneration) is instantaneous, ii. 688; on the part of God, an act of sovereign grace, ii. 688; proof of all this from Scripture and experience, ii. 689-709; objections to the doctrine, ii. 709 f.; history of the doctrine of grace, ii. 710; Pelagian doctrine, ii. 711; Semi-Pelagian, ii. 712; scholastic period, ii. 714; Tridentine (Romish) doctrine, ii. 717; Synergistic controversy in the Lutheran church, ii. 720; Remonstrant (Arminian) controversy in the Reformed Church, ii. 724; hypothetical universalism of the French theologians, ii. 726; Supernaturalists and Rationalists, ii. 728.

Eisenmenger, John Andrew (d. 1704),

on the Jewish doctrine of the intermediate state, iii. 734; on purgatory as held by the Jews, iii. 768.

Eleatic School,

philosophy of, i. 319.

Election

unto life, its objects, not communities, not classes, but individuals, ii. 333; it is to holiness and eternal life, ii. 341; is not founded on works, seen or foreseen, ii. 338, 345; but on the good pleasure of God, ii. 341, 343, 345; the words of Jesus, ii. 346; objections to the doctrine, ii. 349 ff.

Elements

to be used in the Lord's Supper, iii. 615.

Ellicott, Bishop Charles J.,

on 1 Timothy iii. 2, iii. 388; on baptismal regeneration, iii. 596 f.

Elliot, Dr. Charles (b. 1792),

"Delineation of Romanism," iii. 376.

Eliot, Sir Gilbert (d. 1777),

letter to Hume on the evidence of design in the world, i. 225.

Elvira, Council of (A. D. 305),

condemned the use of pictures in churches, iii. 296; on the celibacy of the clergy, iii. 374.

Elysium, iii. 717.

Emanations,

Neo-Platonic, i. 71.

Emmons, Dr. Nathaniel (d. 1840),

his doctrine of absolute dependence, i. 594; God creates the volitions of men, ii. 282, 659; God the only cause, ii. 732; forgiveness of sin the only benefit received from Christ, ii. 484; on regeneration, iii. 7, 15.

Encyclical Letter of Pius IX.,

forbidden to be read in France, yet read by the Archbishop of New York in his cathedral, iii. 561.

End of the World, the,

passages of Scripture relating to, iii. 851; the destruction predicted is not annihilation, iii. 852; the world, in this connection, is not the universe, iii. 853.

Endemann,
on the truth of God, i. 438.

Enfantin, Barthelemy Prosper (d. 1864),
the Socialist, a pantheist, iii. 430.

England, Church of,
different views of its theologians on regeneration, iii. 28; on the intermediate state, iii. 743; teaches that believers eat the body and drink the blood of Christ elsewhere than in the Lord's Supper, iii. 640.

Entail, Laws of, iii. 427.

Enthusiasm,
meaning of the word, i. 61.

Envy, iii. 464.

Ephesus, Council of (A. D. 431),
condemnation of Pelagius, ii. 155; declared the Virgin Mary to be the "Mother of God," iii. 285.

Epicurus (d. B. C. 270),
his philosophy, i. 246; his cosmogony identical with that of modern materialists, i. 246.

Epiphanius (d. 403),
of Salamis, on image worship, iii. 296.

Episcopus, Simon (d. 1643),
if God's essence be infinite it must include all essence, i. 382; no express promise of eternal life in the Old Testament, ii. 366; on perfectionism, iii. 253; understands John iii. 5 of the baptism of John, iii. 594.

Erasmus (d. 1536),
on Luther's two mistakes, iii. 320.

Erdmann, John Edward,
his definition of saving faith, iii. 45; of faith in general, iii. 46.

Eschatology, iii. 711 ff.
the fourth part of theology, i. 32; the topics which it embraces, i. 32.

Eschenmayer,
makes faith a special organ for the eternal and holy, iii. 44.

Escobar, Antonio, the Jesuit (d. 1669),
teaches that a promise does not

bind, unless there was an intention to keep it when it was made, iii. 445, 446.

Eternal Generation of the Son,
statement of the doctrine by the Nicene Fathers, i. 468; generation made to relate to the person and not the essence, i. 468; it is eternal and of necessity, i. 469; meaning of John v. 26, i. 470; judgment of Luther and Calvin on these explanations, i. 466. See *Sonship of Christ*.

Eternity of God,
Scriptural doctrine, i. 385; philosophical view i. 386; in what sense it excludes succession, i. 386, 387; modern speculative doctrine, i. 389.

Eucharist,
(*εὐχαριστία*, gratitude, thanksgiving) the common Greek and ecclesiastical designation of the Lord's Supper, which see.

Eusebius (d. 340),
of Cæsarea, condemned the worship of images, iii. 296.

Eutychianism,
doctrine of Eutyches, who taught that there is but one nature in Christ, ii. 402.

Evans, Thomas,
doctrines of the Orthodox Friends, i. 90 ff.

Everlasting,
meaning of the word, iii. 876.

Evil,
its nature as physical and moral, i. 429, ii. 131; theories of, i. 430 ff.; ii. 131-149; not necessary i. 431; not the necessary means of the greatest happiness, i. 432; not unavoidable in a moral system, i. 434; Scriptural account of its origin, i. 435; Pantheistic doctrine of, i. 305 ff., 430. See *Sin*.

Evil Angels, i. 643.

Evil, the Social, iii. 406.

Evolution,
doctrine of, ii. 4 ff.

Ewald, Professor, John Ludwig (d. 1822),
admits that reconciliation to God must precede reformation, iii. 197.

Exaltation of Christ,
what it includes, ii. 626; Lutheran doctrine of ii. 631; the doctrine of some modern theologians, ii. 633.

"Exercise Scheme," ii. 282, iii. 7.

Existence of God,
in what sense a matter of intuition, i. 194; in what sense a matter of proof, i. 202; the proof of, i. 204 ff.

Expiation,
meaning of the word ii. 478; effected by vicarious punishment, symbolically by the sacrifices of the Old Testament, really by the death of Christ, ii. 478, 501, 507, 509.

Extreme Unction,
one of the seven sacraments of the Romish Church, iii. 495.

F.

Facts,
of theology found in the Bible, i. 10, 15; full induction needed, i. 12; principles to be inferred from them, i. 13; their authority admitted, i. 57; scientific men often invest their theories or conjectures with the authority due only to facts, ii. 20, 21, 27, 28.

Fairbairn, Principal Patrick (Glasgow),
on expiatory sacrifices, ii. 501.

Faith,
etymology of the Hebrew, Greek, and Latin words by which it is expressed, iii. 42; its generic idea is trust, iii. 43; the general and limited senses of the word, iii. 44; not to be considered simply in relation to religious truth, iii. 45; definitions of, founded on its subjective nature, iii. 45; definition founded on the nature of its object, iii.

53; definitions founded on the nature of the evidence on which it rests, iii. 57; it is a conviction founded on testimony or authority, iii. 60; proof of that position, iii. 63 ff; religious faith, different kinds of, historical, temporary, and saving, their specific difference, iii. 67 ff; what is meant by the testimony of the Spirit which is the foundation of saving faith, iii. 69 ff.

Faith and Knowledge,
the difference between the two, iii. 46, 75, i. 353; knowledge essential to faith, i. 353, iii. 84; the impossible and the irrational cannot be believed, i. 352 f., iii. 83; what is true in religion cannot be false in philosophy, iii. 78; Lutheran doctrine on that point, iii. 79; the incomprehensible or what is above reason may be believed, iii. 81; Romish distinction between explicit and implicit faith, iii. 86.

Faith and Feeling,
faith is not founded on feeling, iii. 49, 88; it is not determined by the will, iii. 49; religious, however, not mere assent, iii. 89; it includes knowledge, assent, and trust, iii. 91.

Faith and Love,
Protestant doctrine that true faith is always attended by love, iii. 93; the Romish doctrine of "fides informis et fides formata," which makes love the essence of faith, iii. 94.

The Object of Faith,
distinction between "fides generalis" and "fides specialis," iii. 95; the special object of saving faith is Christ, i. e., receiving the testimony of God concerning Him, iii. 96; Christ in all his offices the object of faith, iii. 99; is the sinner required to believe that Christ loves him? iii. 99 ff.

Faith, continued.*Faith and Justification,*

Protestant doctrine, iii. 170;
 Arminian doctrine, iii. 167;
 Romish doctrine, iii. 166; faith
 the condition of the efficacy of
 the sacraments, iii. 500; prayer
 of faith, iii. 703.

Effects of Faith,

conscious union with Christ,
 iii. 104; justification, iii. 105;
 participation of the life of
 Christ, iii. 105; peace with
 God, and assurance of his love,
 iii. 106; holy-living, iii. 108;
 certainty of salvation, Romans,
 viii., iii. 110. — *Authors re-*
ferred to (all vol. iii.): Aquinas,
 49, 54, 61, 82, 87, 94; Augus-
 tine, 43, 53, 60; Bailey, 46;
 Bellarmin, 87, 89, 94, 95, 96;
 Bretschneider, 77; Calvin, 90,
 101, 102; Celsus, 58; De-
 litzsch, 45; Erdmann, 45, 46;
 Eschenmayer, 44; Hamilton,
 48, 55, 60; Hase, 57, 87;
 Heinsius, 42; Howe, 61; Kant,
 46; Leibnitz, 62; Locke, 46;
 Lombard, 53, 94; Luther, 79,
 80, 95; McCosh, 55; Meikle-
 john, 46; Moor, de, 61; Morell,
 44; Newman, 88; Nitzsch, 49;
 Origen, 58; Owen, 61; Pearson,
 62; Reid, 43; Richardson, 43;
 Strauss, 57, 87; Tertullian,
 78; Theodoret, 49; Turretin,
 61, 100; Twisten, 57.

Fall of Man,

the Scriptural account of, not an
 allegory, or myth, but a histor-
 ical record, ii. 123; tree of
 life, ii. 124; tree of knowledge,
 ii. 125; the serpent, ii. 127;
 nature of the temptation, ii.
 128; the effect of Adam's first
 sin, ii. 129.

Falsehood,

definitions of, iii. 439 ff; kinds
 of, iii. 444; mental reservation,
 iii. 445 ff.; pious frauds, iii.
 448 ff.; forgeries, iii. 450 ff;
 false miracles, iii. 452 ff.

False Swearing, iii. 305.**False Witnessing,** iii. 438.**Family Catechizing,** iii. 572.

Faraday, Michael (d. 1867),
 persistence of force, i. 264.

Fatalism, i. 548; ii. 280.**Fathers, The,**

on the distinction between πίστις
 and γνώσις, i. 5; the authority
 due to them, i. 125, 126; on
 the authority of the Scriptures,
 i. 109, 158; on tradition, i. 108,
 109; on the Trinity, i. 448 ff;
 on the person of Christ, i.
 453 ff.; the Platonizing fathers,
 i. 450; on sin, ii. 149 ff.; on the
 work of Christ, ii. 564 ff.; on
 the sacraments, iii. 486; on the
 intermediate state, iii. 733; on
 the end of the world, iii. 853.

Faustus of Rhegium (d. 485 circa),
 leader of the Semi-Pelagian party
 in France, ii. 166.

Feeling,

its relation to faith, iii. 50, 51,
 88; its authority in matters of
 religion, i. 65.

Fenelon, Archbishop (d. 1715),
 sided with the Quietists, i. 87; his
 submission to the Pope, i. 87

Fichte, John Gottlieb (d. 1814),
 made the doctrine of creation the
 fundamental error of all false
 philosophy and religion, i. 562.

Fichte, J. H.,

miracles absurd and impossible,
 ii. 452.

Filial Duties, iii. 349.**Final Causes,**

necessarily excluded by Panthe-
 ists and Materialists, i. 227,
 566; ii. 8, 16, 18; iii. 695 ff.

Finney, President Charles G.,

on regeneration, iii. 8 ff.; happi-
 ness the highest good, iii. 9;
 all virtue consists in the pur-
 pose or intention of the mind,
 iii. 9; theory of perfection, iii.
 255; perfection the condition
 of salvation, iii. 256.

Five Points of Arminianism, iii. 186.

Flacius Matthias Illyricus (d. 1575),
 his history and services, iii. 6;
 his peculiar doctrine on original
 sin and regeneration, iii. 6.

- Flatt, Charles Christian** (d. 1843),
on the atonement, ii. 577; admitted something supernatural in conversion, ii. 730.
- Fletcher, John** (d. 1785),
as all men under condemnation through Adam, so all justified through Christ, ii. 329; Christian perfection is not full conformity to the law given to Adam, but to the evangelical law, iii. 192, 254.
- Flint Instruments**,
discovery of, urged as proof of the antiquity of man, ii. 38.
- Florence, Council of** (A. D. 1439),
decided that unbaptized infants at death "descendunt in infernum," iii. 745; on the state of believers after death, iii. 749.
- Flügge**,
on the patristical doctrine of the intermediate state, iii. 739 ff.;
on purgatory, iii. 769.
- "Fœderati,"**
who were so considered by the Reformed theologians, iii. 573 ff.
- Force**,
inseparable from substance, i. 262, 377; all physical forces correlated, *i. e.*, convertible one into another and quantitatively equivalent, i. 263 ff.; all such forces resolvable into motion, i. 263; held to be indestructible, i. 264; correlation of physical and vital force, i. 264 ff.; of physical and mental force, i. 271; arguments urged in support of this hypothesis, i. 268, 285 ff.; arguments against the theory, i. 275; it is against consciousness, i. 276; contradicts intuitive truths, i. 280; and the facts of experience, i. 282; the doctrine is atheistic, i. 284; physical and vital or mental forces heterogeneous, and are incapable of correlation, i. 291, 295; witnesses against the theory: Professor Joseph Henry, i. 292; Doctor Beale, i. 293; Doctor Stirling, i. 287; Mr. Wallace, i. 295, 297; Professor Agassiz, i. 222; President Barnard, i. 291; Professor Tyndall, i. 291; Doctor McCosh, i. 210; President Porter, of Yale College, i. 298; and all mankind, learned and unlearned, from the beginning of the world, save a handful of Materialists.
- Foreknowledge**,
how distinguished from knowledge in God, i. 400; extends to all events, i. 397; foreknowledge of free acts denied by Socinus and some of the Remonstrants, i. 400; how reconciled with free agency, i. 545.
- Foreordination.** See *Decrees*.
- Forgeries**,
sanctioned by the Church of Rome, iii. 450; testimony of the late Abbé Gratry on that point, iii. 453.
- Form of Concord**,
its origin and object, ii. 721, 408; on original sin, ii. 228; on inability, ii. 258; on the person of Christ, ii. 408-412; satisfaction of Christ, ii. 480; sufferings of Christ confined to his human nature, ii. 483; "descensus ad inferos," ii. 620; humiliation of Christ, ii. 622 f.; on the ascension of Christ, ii. 631; external call, ii. 646; the Spirit operates only in the word, ii. 656 f.; on regeneration, iii. 29; on justification, iii. 115, 132; active and passive obedience included in the righteousness of Christ which is imputed to believers, iii. 149; on good works, iii. 232, 240; on the Eucharist, iii. 664 ff., 668, 669.
- Formula Consensus Helvetica** (A. D. 1675),
its origin and design, ii. 206; on imputed imputation, ii. 206; and hypothetical redemption, ii. 322, 727.

- Fossil Human Remains**, ii. 35.
- Fourier, Francis Charles Mary** (d. 1837),
his plan of social organization, iii. 431.
- Fox, George** (d. 1690),
the Quaker, i. 88.
- France, Synod of**,
condemned the doctrine of mediate imputation, ii. 206; on the Eucharist, iii. 630, 640.
- Franciscans, or Scotists**,
disciples of Duns Scotus (d. 1308), the opponents of Thomas Aquinas, ii. 174; Semi-Pelagians, ii. 174; defended against the Dominicans (or Thomists), the doctrine of the immaculate conception of the Virgin, iii. 288.
- Frankfort, Council of** (A. D. 794),
condemned the worshipping of images, iii. 297.
- Frauds**,
kinds of, forbidden in the eighth commandment, iii. 434; pious frauds sanctioned by the Church of Rome, iii. 448.
- Free Agency**,
its nature and conditions, ii. 278, 285, 288, 296 f.; different theories of, necessity, ii. 280; contingency, ii. 282; and certainty, ii. 284; definition of the terms, will, ii. 288; motive, ii. 289; cause, ii. 289; liberty, ii. 290; difference between liberty and ability, ii. 291; between self-determination and the self-determining power of the will, ii. 294; proof that the freedom of an act is consistent with the certainty of its occurrence, ii. 295 ff.; free agency consistent with fore-ordination, i. 545; ii. 254.
- Freund, Wilhelm**,
"sacramentum," iii. 485, 486.
- Friends, (Quakers)**,
origin of their society, i. 88; doctrine of, i. 89; as to the inward Light given to all men, i. 92; Barclay's views, i. 93.
- Friends**,
recognition of, in heaven, iii. 781.
- Fritzsche, O. F.** (Zurich),
βαπτίζειν τινά εἰς τινα, iii. 539.
- Frohschammer**,
on traduction and creation, ii. 73.
- Fulbert** (d. 1028),
number of the sacraments, iii. 497.
- Future Life**,
Protestant doctrine of, iii. 713; revealed under the Old Testament, iii. 716 ff.
- Future Punishment**,
its nature, iii. 868; everlasting, iii. 868 ff.; objections to the Church doctrine, iii. 878 ff.
- G.**
- Gallic Confession**,
on original sin, ii. 228; on inability, ii. 259; the efficacy of the sacraments due to the Spirit's influence, iii. 501; on infant baptism, iii. 573; design of baptism, iii. 580; affirms Calvin's doctrine of the Lord's Supper, iii. 630.
- Generation, Eternal**,
of the Son of God, Nicene doctrine of, i. 468; concerns the person, not the essence, i. 468; Scriptural arguments in support of the doctrine, i. 469 ff.; eternal sonship of Christ, proof of, i. 471 ff.
- Generation, Spontaneous**, ii. 4.
modern doctrine of, ii. 5; Professor Huxley's teachings, ii. 6; Professor Tyndall's utterances, ii. 8, 9.
- Generic Humanity**,
meaning of the term, ii. 54; application of the theory to the doctrine of original sin, ii. 217 ff.; to the person of Christ, ii. 449; iii. 650, 651; to the Eucharist, iii. 656.
- Geneva Catechism**,
definition of a sacrament, iii.

- 487, 501; nature and effects of baptism, iii. 580.
- Gentiles, Calling of the,**
means in the Scriptures the conversion of the world, iii. 800; it is to precede the second advent of Christ, iii. 800 ff.; it is the work assigned to the Church as now organized and endowed, iii. 804.
- Geology**
and the Bible, i. 570.
- Gerhard, John** (Lutheran, d. 1637),
on the simplicity of God, i. 395; lying wonders true miracles, i. 630; miracles, unless wrought in support of truth, prove nothing, i. 632; definition of sin, ii. 180; on the ubiquity of Christ's human nature, ii. 624, 632; on the sense in which the offer of salvation is universal, ii. 645; the ministry of John the Baptist belongs to the new dispensation, iii. 412; intentional deception not involved in Christ's conduct at Emmaus, iii. 441; nature of the sacraments, iii. 488, 489; in the case of infants, baptism is the ordinary means of regeneration, iii. 519; effects of baptism, iii. 606; its necessity, iii. 605; faith the necessary condition of the efficacy of baptism, iii. 608; the sense in which he admits the local presence of Christ's body in the Eucharist, iii. 670; the body of Christ received in the Eucharist prepares the bodies of believers for the resurrection, iii. 676
- Gerhardt, Paul** (d. 1676),
his hymns, ii. 525; iii. 229.
- Gerson, John Charlier** (Chancellor of the University of Paris, d. 1429),
mystical, i. 79; advocated the doctrine of the immaculate conception of the Virgin Mary, iii. 288.
- Gesenius, Frederick Henry William** (d. 1842),
on the literal meaning of the third commandment, iii. 305.
- Gess, F. W.,**
on Schleiermacher's Christology, ii. 444.
- Gess, W. F.** (Breslau),
on the person of Christ, ii. 431, 435 ff.
- Gieseler, John Charles Ludwig** (d. 1854),
on the Nicene doctrine of the Trinity, i. 463; on the parallel between Christ and Adam as presented by some of the fathers, ii. 151; why the monks opposed Augustine, ii. 165; doctrine of the fathers on the qualifications of Christ as a Saviour, ii. 573; patristic doctrine of the physical effect on the human race of the incarnation, ii. 582; on the Decretals of Isidore, iii. 451.
- Gnostics,**
general principles of their philosophy, i. 450, ii. 399; matter eternal and the source of sin.
- God,**
different theories of the origin of the idea, i. 191; in what sense is the knowledge of God innate, i. 191 ff.; proof of his existence, i. 204 ff.; anti-theistic systems, i. 241-334; can God be known? i. 335; difference between knowing and comprehending, i. 337; proof that the idea we form of God, by ascribing to him the perfections of our own nature, is correct, i. 339 ff.; grounds on which Sir William Hamilton and Dean Mansel teach that God cannot be known, i. 346 ff.; if God is not an object of knowledge, He cannot be an object of faith, i. 352; answer to the arguments of Hamilton and Mansel, i. 356 ff.; necessity of a supernatural revelation to any adequate knowledge

of God," i. 364; definitions of God, i. 366 ff.; divine attributes, nature of, i. 368 ff.; classification of, i. 374; God's relation to the universe, i. 591 ff., ii. 22; his personality, i. 216, 238, 239, 379.

Gomar (a leader in the Synod of Dort),

taught a two-fold covenant, one with the visible, the other with the invisible Church: the sacraments belong to the former, iii. 564.

Goodness of God,

includes benevolence, love, mercy, and grace: the difference between them, i. 427; relation of the goodness of God to the existence of evil, i. 429; different theories on the subject, i. 430 ff.

Good Works,

their nature, iii. 231, 236; Romish doctrine, 233; works of supererogation, iii. 234; distinction between precepts and counsels, iii. 235; necessity of good works, iii. 238; controversy in the Lutheran Church on this subject, iii. 238 f.; antinomianism, iii. 241; relation of good works to rewards, iii. 241; Romish doctrine, iii. 241; Protestant doctrine, iii. 243 f.

Gospel. See *Call*.

Gottschalk (d. 867),

condemned by the Latin Church in the ninth century for teaching the doctrines of Augustine, ii. 168.

Gousset, Cardinal,

the Eucharist produces grace by its inherent virtue, iii. 677; the eating of Christ's flesh (John vi. 48-65) is not spiritual but by the mouth, iii. 682; participation of the Lord's Supper not necessary to salvation, iii. 683; the Eucharist a sacrifice, iii. 687; on the state of unbaptized infants after death,

iii. 745, 746; the future punishment of the wicked everlasting, iii. 748; he admits that the general belief of the Romanists is that the fire which is everlasting is material, iii. 748; on purgatory, iii. 750.

Government,

of God extends over all his creatures and all their actions, i. 575; the doctrine stated, i. 581; proof of it, i. 583 ff.; its relation to the free acts of men, i. 588; to sin, i. 589; different theories concerning its nature, deistical theory, i. 591; theory of entire dependence, i. 592; of no efficiency in second causes, i. 595; of preëstablished harmony, i. 597; of "concurus," i. 598; the Scriptural doctrine, i. 605 ff.; distinction between the providential efficiency of God and the operation of the Spirit, i. 614, ii. 665.

Grace,

meaning of the word, ii. 654; why the supernatural influence of the Spirit is called grace, ii. 654; distinct from the moral influence of the truth, ii. 655, 660 ff.; common grace granted to all men, ii. 654, 668 ff.; Lutheran doctrine on that subject, ii. 656; rationalistic doctrine, ii. 657; effects of common grace, ii. 670; Wesleyan doctrine of sufficient grace, ii. 329; Remonstrant doctrine, ii. 327; Semi-Pelagian doctrine, ii. 712; scholastic distinction between preventing, coöperating, and sanctifying, and habitual grace, ii. 716; Tridentine doctrine, ii. 717; the synergistic controversy, ii. 720; Arminian controversy and action of the Synod of Dort, ii. 724.

Grace, Efficacious,

why so called; different answers

- to that question, ii. 675; according to the Augustinian doctrine it is the Almighty power of the Spirit, ii. 680, 682; hence it is mysterious, ii. 683; not moral suasion, ii. 684; acts immediately, ii. 684; in one sense physical, ii. 685; it is irresistible, ii. 687; its effect (regeneration) instantaneous, ii. 688; the soul passive therein, ii. 688; it is an act of sovereignty, ii. 688; proof of the doctrine, ii. 689 ff.; objections considered, ii. 709 ff.
- Grant, Sir Alexander.**
on the Stoics, iii. 767.
- Gratry, Abbé,**
the popes have often erred in their "ex cathedra" judgments, iii. 452; the doctrine of papal infallibility sustained by forgeries and fraud, iii. 452; recanted these assertions before he died, iii. 452.
- Gray, Professor Asa** (of Cambridge, Massachusetts),
on the Darwinian theory, ii. 18.
- Green, Professor William Henry** (Princeton),
on the chronology of the Old Testament, ii. 40.
- Gregory, the Great** (d. 604),
opposed image worship, iii. 297; gave definite form to the doctrine of purgatory, iii. 769.
- Gregory, Nazianzen** (d. 389),
on the prevalence of the Arian apostasy, i. 144; his use of the word "baptism," iii. 537.
- Gregory of Neo-Cæsarea** (d. 265 circa),
was opposed to the worship of images, iii. 297.
- Gregory of Nyssa** (d. 400),
on purgatory, iii. 755.
- Gregory the VII.** (d. 1085),
enforced the celibacy of the clergy, iii. 375.
- Grotius, Hugo** (d. 1645),
denied the inspiration of the historical books of Scripture, i. 156; his work on the satisfaction of Christ, ii. 573; God to be regarded, in the matter of atonement, as a governor, ii. 573; he taught the governmental theory, ii. 574, 575, iii. 188, 189; denies that Theism is involved in moral obligation, iii. 261; did not admit the perpetuity of the law of the Sabbath, iii. 326; on the general prevalence of the division of time into weeks, iii. 327; understands John iii. 5 of the baptism of John, iii. 594.
- Guericke, Professor H. E. F.** (Halle),
represents the Church of Rome as making original sin merely negative, ii. 177; on the consequence in the Lutheran doctrine of election, ii. 724; on the French Socialists, iii. 431; the point of difference between the Reformed and Lutherans on the efficacy of the sacraments, iii. 501; on the catechetical schools of Alexandria, iii. 542.
- Guilt,**
meaning of the word, ii. 476; inseparable from sin, ii. 188; differs from demerit or ill-desert and from criminality, ii. 189, 476; may be removed by expiation, ii. 496.
- Gury, John Peter** (1856),
when lying is justifiable, iii. 443; on mental reservation, iii. 445.
- Guyon, Madam** (d. 1717), i. 86.
- Guyot, Professor Arnold** (Princeton),
on the Mosaic account of the creation, i. 573.

H.

Hades,

meaning of the word, ii. 616 f., iii. 717; the Jewish doctrine of, iii. 737; the patristic doctrine as stated by Hippolytus, iii. 739.

- Hahn, Doctor Augustus**,
on the doctrine of impanation, iii. 649.
- Half-way Covenant**,
controversy on the subject, iii. 567.
- Hamilton, Sir William** (d. 1856),
on Cousin's philosophy, i. 304;
on the veracity of consciousness, i. 340; invincibility of belief involves the truth of the thing believed, i. 340; his arguments against transcendentalism, or the philosophy of the Infinite, i. 346 ff.; God, because infinite, cannot be known, cannot be conscious, cannot know, cannot be cause, cannot be a person, i. 347 ff.; makes God an object of faith but not of knowledge, i. 352; the Bible, he says, gives regulative, not absolute, knowledge of God, i. 354; arguments against his whole theory, i. 356 ff.
- Harmony, Preëstablished**,
theory of, i. 597.
- Hartley, Doctor David** (d. 1757),
a disciple of Locke, i. 249; his explanation of sensation and thought, i. 250.
- Hase, Doctor Charles Augustus** (Jena),
on Monism, ii. 731; on the nature of faith, iii. 57; definition of implicit faith, iii. 87; the Lutheran doctrine of justification, iii. 115.
- Hasse, J. A.**,
his exposition of Anselm's doctrine of grace, ii. 715.
- Heathen**,
the rule by which they are to be judged, i. 27, 28; they are to be converted to the faith of Christ, iii. 800; and by the ministry of the church, iii. 804; no Scriptural doctrine derived from a heathen source, iii. 785.
- Heaven**,
usage of the word in Scripture, ii. 630; designates a place as well as a state, ii. 630; Scriptural doctrine of, iii. 855, 859; is the consummation of the kingdom of Christ, iii. 859; recognition of friends in, iii. 781; Romish doctrine of, iii. 748.
- Hebrews**,
analysis of the epistle to the, ii. 496.
- Heidegger, John Henry** (d. 1698),
confounds power and knowledge in God, i. 395.
- Heidelberg Catechism**,
on original sin, ii. 229; the satisfaction of Christ, ii. 481; definition of saving faith, iii. 90; its special object, iii. 101; definition of justification, iii. 114; on the use of images in churches, iii. 304; definition of the sacraments, iii. 487; on the efficacy of baptism, iii. 580; on the Lord's Supper, iii. 633.
- Heine, Heinrich**,
his avowal of Hegelianism, iii. 430.
- Hell**,
meaning of the word, ii. 616; Scriptural doctrine of, iii. 875; objections to that doctrine answered, iii. 878; Romish doctrine of, iii. 747.
- Helvetic Confession, First**,
on the efficacy of the sacraments, iii. 501; on the Lord's Supper, iii. 627.
- Helvetic Confession, Second**,
on original sin, ii. 228; inability, ii. 258, 259; person of Christ, ii. 405; satisfaction of Christ, ii. 481; divine nature impassible, ii. 483; efficacious grace, ii. 681; justification, iii. 114; against the use of images, iii. 304; the sense in which the knowledge of the Scriptures is necessary to salvation, iii. 469; nature of the sacraments, iii. 487; the administrator of the sacraments, iii. 514; proper subjects of infant baptism, iii.

- 573; on the efficacy of baptism, iii. 579; on the Lord's Supper, iii. 634, 636, 639, 641 f.
- Henderson, Doctor Ebenezer**, vindication of the reading *θεός* in First Timothy iii. 16, i. 518.
- Hengstenberg, Professor E. W.**, on the religious character of the Jewish Sabbath, iii. 337; the importance of its continued observance, iii. 348.
- Henke, Henry Philip Conrad** (d. 1809), conversion effected by the power of self-reformation, ii. 730.
- Henry, Professor Joseph** (Washington, D. C.), protests against the denial of the distinction between physical force and mind, i. 292; on vitality, i. 293.
- Heraclitus** (504 B. C.), philosophy of, i. 318.
- Hilbert, Lord** (d. 1648), father of Deism in England, i. 42.
- Herschel, Sir John Frederick William**, disposed to merge physical forces into divine efficiency, iii. 694.
- Herzog, Professor John Jacob** (Erlangen), on celibacy, iii. 375; on marriage, iii. 397; on communism, iii. 432; on the number of the sacraments, iii. 497.
- Hilary of Poitiers** (d. 368), the Nicene doctrine of subordination of the Son to the Father, i. 465.
- Hildebert** (d. 1134), number of the sacraments, iii. 497.
- Hindus**, their origin, i. 309; their literature, i. 310; their religion, pantheistic, i. 312; its effect on their character and civilization, i. 313, 316; the contrast between Greece and India as stated by Max Müller, i. 316.
- Hippolytus**, on Hades, iii. 739 f.
- Hobbes**, a materialist, i. 248.
- Hofmann, Professor J. C. C.** (Erlangen), his low view of sacrifices controverted by Delitzsch, ii. 498; on John iii. 5, iii. 594.
- Holiness of God**, i. 413.
- Hollaz** (Lutheran, d. 1713), on the attributes of God, i. 370; on the plan of salvation, ii. 325; election founded on the foresight of faith, ii. 326; the supernatural inherent power of the word, ii. 657, iii. 480; administrator of the sacraments, iii. 514; on the annihilation of the world, iii. 853.
- Homicide**, when justifiable, iii. 364.
- Hook, Walter Farquhar** (Vicar of Leeds), on Mariolatry, iii. 287.
- Hopkins, President Mark** (Williams' College), on the Sabbath, iii. 347.
- Hopkins, William, F. R. S.**, his argument against the Darwinian theory in "Fraser's Magazine," ii. 21 f.
- Host, the**, name given by Romanists to the consecrated wafer, iii. 614; the object of divine (and, therefore), idolatrous worship in the Romish Church, iii. 681.
- Howe, John** (Puritan divine, d. 1705), the sense in which a necessary Being must include all being, i. 382; on the ground of faith, iii. 61.
- Hudson, C. F.**, on the annihilation of the wicked, iii. 869.
- Hugo, of St. Victor** (d. 1141), evangelical mystic, i. 79; speaks of Baptism and the Eucharist as the two principal sacraments, iii. 497.
- Human Testimony**, conditions of its validity, i. 633.
- Human Race**. See *Man*; and *Species*.
- Humanity Generic**. See *Generic Humanity*.

Hume, David (d. 1776),
principles of his philosophy, i.
212 ff.; the admitted master
of the modern school of scien-
tific materialism, i. 253; his
doctrine of causation, i. 208,
213 f.; his arguments against
the proof of the existence of
God, i. 213, 228; his argument
against miracles, i. 633.

Humiliation of Christ,

common doctrine of, ii. 610; Lu-
theran doctrine, ii. 621; Ro-
mish doctrine, ii. 621; in what
sense He was made under the
law, ii. 612; in what sense He
endured the wrath of God, ii.
614; in what sense He de-
scended into hell, ii. 616; the
modern doctrine of "kenosis,"
ii. 625.

Hunt, Reverend John (Curate of
St. Ives),

his essay on Pantheism, i. 302;
on Spinoza's doctrine of vir-
tue, i. 305.

Hutter, Leonard (Lutheran, d. 1616),
election, ii. 326; on the perse-
verance of the saints, ii. 723.

Huxley, Professor Thomas Henry,
on Comte, i. 258, 261; correla-
tion of physical and vital
forces, i. 268; vitality due to
the peculiar aggregation of
lifeless elements, i. 269; the
same principle applied to men-
tal phenomena, i. 271; denies
being a materialist, i. 272; on
spontaneous generation, i. 282,
ii. 5, 6; admits that "organiza-
tion is not the cause of life,
but life the cause of organiza-
tion," iii. 698.

Hybrids,

the sterility of, ii. 29.

Hylozoism, i. 245.

Hymns

on the satisfaction of Christ, ii.
526.

Hypostatical Union,

nature of, ii. 387; meaning of
the word "nature" when it is
said that the divine and human

natures are united in the per-
son of Christ, ii. 387; no trans-
fer of the attributes from one
nature to the other, ii. 390; in
what sense the union is per-
sonal, ii. 390; consequences of
the hypostatical union, ii. 392
ff.; what is meant by the com-
munion of attributes, ii. 392;
Lutheran doctrine on the sub-
ject, ii. 407.

Hypothetical Redemption,

a theory proposed by some of the
French theologians, ii. 321,
726; condemned by the Swiss
churches and by the Reformed
generally, ii. 322.

I.

Idea, the,

of God, its origin, i. 191.

Ideas,

meaning of in Plato's philoso-
phy, i. 323; their relation in
his system, to God and to the
actual, i. 324 f.

Identity,

President Edwards' theory of,
ii. 217; different kinds of, iii.
775.

Idolatry,

nature of, iii. 291.

Ignatius,

controversy concerning the gen-
uineness and importance of his
letters, iii. 450; regarded the
Eucharist as "the antidote of
death" as it secures the resur-
rection of believers, iii. 649.

Ignorance,

different kinds of, i. 350.

Image of God,

different views taken of its na-
ture, ii. 96; the sense in which
man was created in that im-
age, ii. 96; Romish, Lutheran,
and Reformed doctrine on the
subject, ii. 97 ff.

Images,

doctrine and usage of the Romish
church in reference to them,
iii. 296 ff.; principles on which

- their worship and use are defended, iii. 301; the ground taken by Luther on the subject, iii. 303; the ground taken by the Reformed, iii. 304.
- Immaculate Conception**
of the Virgin Mary: controversy concerning in the Latin Church, iii. 288; declared to be an article of faith by Pius IX., A. D. 1854, iii. 290.
- Immediate Creation**, i. 556.
- Immediate Imputation**, ii. 192.
- Immensity of God**, i. 383.
- Immersion**,
not necessary to baptism, iii. 526.
- Immortality of the Soul**,
revealed in the Old Testament, iii. 716 ff.
- Immutability of God**, i. 390.
- Impanation**,
theory of, iii. 648.
- Impossible, the**,
what is impossible? i. 51; cannot be believed, i. 51, 343, 352; iii. 83.
- Imputation**
of Adam's sin: different theories of the nature of the relation between Adam and his race, ii. 192 f.; doctrine of immediate imputation, ii. 194; ground of that imputation, ii. 196; proof of the doctrine, ii. 197 ff.; admitted by all Churches, the Greek, Latin, Lutheran, and Reformed, ii. 204; Augustine's view of the subject, ii. 163; Calvin's doctrine, ii. 209; objections to the doctrine of immediate imputation, ii. 204.
- Imputation, Mediate**,
statement of the doctrine, ii. 205; introduced by the French theologians of Saumur, ii. 205; embraced by individual theologians in and out of France, but condemned by the Lutheran and Reformed Churches, ii. 206; adopted by President Edwards in one chapter of his work on original sin, ii. 207; objections to the doctrine, ii. 210; the false principle on which it is founded, ii. 213.
- Imputation of Righteousness**, iii. 144 ff.
- Inability**,
the Protestant doctrine on the subject, ii. 257; its nature, ii. 260; asserted only in reference to the things of the Spirit, ii. 263; the sense in which it is natural, and the sense in which it is moral, ii. 264; objections to the popular use of the distinction between natural and moral ability, ii. 265; proof of the doctrine, ii. 267 ff.; it is not inconsistent with obligation, ii. 274; it does not lessen the force of the motives to exertion, ii. 275; nor does it excuse delay, ii. 276; it is involved in consciousness of sin, ii. 271.
- Incarnation of Christ**,
a voluntary act of self-humiliation, ii. 611. See *Person of Christ*.
- India**,
religion of, i. 310.
- Indifferent Things**,
Christian liberty in regard to their use, iii. 263; rules of duty with regard to them, iii. 264.
- Induction**,
as applied to theology, i. 10.
- Indulgences**, iii. 753.
- Infallibility of the Church**,
Romish doctrine, i. 111, 130; what is (in the Romish system) the Church? i. 111, 130; as to what is it infallible? i. 111; what renders it infallible? i. 111; its organs of infallible teaching: the papal or transmontane theory, the episcopal or Gallican theory, i. 112; refutation of the doctrine, i. 130, 150; an infallible Church precludes the possibility of civil or religious liberty, i. 149.
- Infants**,
the salvation of, i. 26; iii. 605;

- infants the proper subjects of baptism, iii. 546 ff.; members of the Church under both dispensations, iii. 552 ff.; whose children are entitled to baptism? Romish doctrine, iii. 559; Protestant doctrine, iii. 561; Puritan doctrine, iii. 569; diversity of principle and practice in the Reformed churches, iii. 561, 573; Romish doctrine concerning the state of unbaptized infants after death, iii. 744.
- Infidelity,**
the essence of, iii. 263; not entitled to control the government, iii. 346; its connection with superstition, iii. 770.
- Infinite, the,**
the idea of, i. 356 f., 381; the modern so-called philosophy of, i. 345; Sir William Hamilton's arguments against that philosophy, i. 347 ff.; the sense in which the infinite is an object of knowledge, i. 359, 335 ff.; infinite Being is not all being, i. 382; infinity not inconsistent with personality, i. 380; iii. 276.
- Infinity of God,**
not a merely negative idea, i. 381;
in relation to space, i. 383;
in relation to duration, i. 385.
- Infralapsarianism,**
the common doctrine of Augustinians, ii. 317, 319.
- Innate Knowledge,** i. 191.
- Innocent III.** (d. 1216),
punishment of original and actual sin, iii. 746.
- Inspiration,**
the signification and usage of the word, i. 153, 157; the symbolical statement of the doctrine, i. 151; definition and what that definition includes, i. 154; inspired men the organs of God in the sense that what they say God says, i. 156; plenary as opposed to partial inspiration, i. 165, 181; distinction between inspiration and revelation, i. 155; proof of the doctrine, i. 157 ff.; objections considered, i. 168 ff.; adverse theories, naturalistic doctrine, i. 172; Schleiermacher's theory, i. 173; objections to it, i. 176; gracious inspiration, i. 179; partial inspiration, i. 181.
- Instinct,**
the nature of, i. 231.
- Intention,**
Romish doctrine of, iii. 515.
- Intercession of Christ,**
Scriptural terms employed to express it, ii. 592; its nature, ii. 593; its objects, ii. 594; Lutheran doctrine of, ii. 593, 594.
- Intermediate State,**
the Protestant doctrine, iii. 724;
the patristic doctrine, iii. 733 ff.; the Romish doctrine, iii. 743.
- Internationals, the,** iii. 432.
- Interpretation,**
rules of, i. 187.
- Intuitive Truths,** i. 192, 340; ii. 10.
their authority, iii. 697.
- Invocation**
of saints and angels, iii. 281.
- Inward Light,**
doctrine of, i. 92.
- Ionic School,**
philosophy of, i. 318.
- Irenæus,**
makes the image of God to consist in man's rational nature, ii. 97; our fall in Adam and redemption by Christ, ii. 152; on the intermediate state, iii. 739; the end of the world does not mean its annihilation, iii. 853.
- Isidore,**
forged decretals of, iii. 450.
- Itala,**
name of the old Italian version, iii. 534.
- J.**
- Jacobi, Friedrich H.** (d. 1819),
his avowal of anthropomorphism, i. 339.

- Jamblichus**,
his philosophy, i. 328.
- Jamieson, George**,
on the question whether there is
succession in the existence or
consciousness of God, i. 387.
- Jansenists**,
revived in the Latin Church the
Augustinian doctrines of sin
and grace, ii. 680; taught that
faith is a necessary condition
of the efficacy of the sacra-
ments, iii. 513.
- Januarius, Saint**,
liquefaction of his blood, iii. 457.
- Jehovah**,
import of the name, i. 487; iii.
276; given to Christ: He the
manifested Jehovah of the Old
Testament, i. 485, 512; in-
volves a revelation of the per-
sonality of God, iii. 276.
- Jeroboam**,
the calves of, Jehovah-worship,
iii. 293.
- Jerome (d. 420)**,
on the prevalence of Arianism, i.
144; his experience as an
ascetic monk, iii. 321; praise
of virginity, iii. 321; denuncia-
tion of marriage, iii. 373; his
wide use of the word "sacra-
ment," iii. 486; on purgatory,
iii. 755; on the nature of the
resurrection body, iii. 788; the
destruction of the world not
its annihilation, iii. 853.
- Jews**,
conversion of, iii. 792, 805; their
return to Judæa, iii. 807 ff.
- John of Damascus (d. 754 circa)**,
on the image of God, ii. 97.
- Jones, Doctor H. Bence F. R. S.**,
on the permanence of physical
force, i. 246.
- Jones, Sir William (d. 1794)**,
copiousness of the Hindu litera-
ture, i. 310.
- Josephus**,
division of the decalogue, iii.
273; on images, iii. 291; the
future life, iii. 720.
- Judgment, Private**,
the right of, i. 183 ff.; in relation
to the interpretation of the
Bible, i. 183; to the enact-
ments of the State, iii. 262,
358; in relation to the decisi-
ons of the Church, iii. 361.
- Judgment, the General**,
principles on which it is to be
conducted, i. 27; different
views concerning it, iii. 844;
the Scriptural doctrine, iii.
845; time of, iii. 847; the per-
sons who are to be judged, iii.
848; how far the descriptions
of the last judgment are to be
understood literally, iii. 850.
- Julian**,
Pelagianism of, ii. 152, 163.
- Junkheim, J. L. Z.**,
the work of God in conversion, ii.
730.
- Justice**,
the signification and usage of the
Hebrew and Greek words
translated justice: the wider
and stricter sense of the word:
the different kinds of justice,
i. 416; justice in relation to
sin, i. 417; different answers
to the question, "Why is sin
punished?" i. 417 ff.; the
Scriptural answer, i. 420;
proof of the doctrine of vin-
dicatory justice, i. 420 ff.; ii.
489 ff., 539, 579; the senti-
ment of justice manifested in
the consciousness of all men
and in the experience of all
Christians, i. 420 ff.; involved
in the whole plan of salvation,
i. 423; and therefore a turn-
ing-point in theology, i. 424;
philosophical views of the na-
ture of justice, i. 424.
- Justification**,
Scriptural usage of the word and
its cognates, iii. 118 f., 150;
symbolical statements of the
doctrine, iii. 114; points in-
volved in these statements, iii.
117; its nature: not an effi-
cient, not an executive, but a
forensic act, iii. 118; proof of
the doctrine as thus stated, iii.

120-132; Calvin's doctrine, iii. 132; ground of, not works, iii. 134; what kind of works are excluded from the ground of justification? Pelagian, Romish, Arminian, and Protestant answer to that question, iii. 134-140; the righteousness of Christ its ground, iii. 141; meaning of the terms, iii. 142; why called the righteousness of God, iii. 143; that righteousness imputed to the believer, iii. 144; meaning of the word imputation, iii. 145; proof of the doctrine, iii. 150 ff.; consequences of justification, iii. 161 ff.; relation of faith to justification, iii. 165 ff.; objections to the Protestant doctrine of justification, iii. 171 ff.; departures in the Protestant churches from this doctrine: Osiander, iii. 179; Stancarus, iii. 182; Piscator, iii. 182; Romish doctrine as to the nature of justification, iii. 130; as to its ground, iii. 135, 166; its relation to faith, iii. 165; Remonstrant doctrine, iii. 136, 167; Rationalistic doctrine, iii. 195; teachings of the later German theologians, iii. 201; the speculative theories, iii. 199; objections to these theories, iii. 204. *Authors referred to* (all in vol. iii.): Anselm, 154; Arminius, 185; Baur, 182, 189, 196, 199; Bellarmin, 130, 139, 141, 146, 162, 166; Bretschneider, 197; Calvin, 131 ff., 181; Curcelæus, 141, 191; Delitzsch, 201; Ebrard, 120, 201 f.; Edwards, 116 f., 148; Ewald, 197; Fletcher, 192; Grotius, 188 f.; Hase, 115; Hegel, 208; Kant, 135; Limborch, 137, 189-192; Lombard, 132; Moehler, 141; Nevin, 202 f., 205, 210 f.; Osiander, 179 f.; Owen, 147, 155; Peck,

192; Piscator, 182 ff.; Quenstedt, 116; Schmid, 145; Schweizer, 145, 202; Shedd, 149; Socinus, 176; Stancarus, 182; Steudlin, 135; Strauss, 135, 189; Turretin, 145 f.; Ullmann, 205 f.; Vittinga, 146; Watson, 190; Wegscheider, 135, 196; Wesley, 195; Wette, de, 121, 156.

Justin Martyr (d. 166),

on the fall of man in Adam, ii. 151; on celibacy, iii. 374; the state of the dead before the judgment, iii. 739.

K.

Kabbala Denudata,

on Gehenna, iii. 768.

Kant (d. 1804),

on the argument from design, i. 226; anthropomorphism essential to religion, i. 343; power or force presupposes substance, i. 377; his definition of faith, iii. 46; the only punishment of sin its natural consequences and redemption is subjective, iii. 196 f.; his separation of morality from religion, iii. 261; denies that God hears prayer, iii. 695.

Keckermann, Bartholomew (d. 1609),

the possible alone the object of power, i. 409; his philosophical explanation of the Trinity, i. 480.

Keil,

the sacrifices of the Old Testament not expiatory, but significant of a moral change, ii. 498; defends the lawfulness of marriage with a deceased wife's sister, iii. 416.

Kenosis,

ii. 430-440, 623, 625.

Kent, Chancellor,

natural laws, iii. 426.

Kingdom of Christ,

Scriptural usage of the expressions, "Kingdom of Christ,"

- "Kingdom of God," "Kingdom of Heaven," ii. 599, iii. 855; Christ truly a King, ii. 597; nature of his kingdom, ii. 599, iii. 857; it includes his dominion over the universe, ii. 600; over his own people, whom He subdues to himself: He rules over them, reigns in them, protects and guides them: to Him they are loyal: they obey, serve, and trust Him, ii. 601 f., iii. 856; over his professing people or visible church: this is a kingdom not of this world, ii. 604; it is catholic: it is a temporary institution: Christ being its head, it is not a democracy, or aristocracy, but a kingdom, all its laws and all authority in it emanating from Him, ii. 605 ff.; his kingdom of glory, ii. 608; the consummation of Christ's kingdom not to be his personal reign here on earth prior to the general resurrection, but in heaven, iii. 859 ff.
- Kirchen-Zeitung, Evangelische**, on prohibited marriages, iii. 409.
- Klee, Henry** (d. 1841), on the efficacy of the sacraments, iii. 513.
- Kleuker, John Frederick** (d. 1827), the Zendavesta, iii. 767.
- Knapp, George Christian** (d. 1825), on Schleiermacher's Christology, ii. 446; on the supernatural influence of the Spirit, ii. 730.
- Knobel, Doctor August**, on the literal meaning of the third commandment, iii. 305; admits that Genesis makes the Sabbath coeval with the creation, iii. 327; on the marriage of a deceased wife's sister, iii. 416.
- Knowledge**, its nature, i. 49, 358, 360, 393; difference between knowing and understanding, i. 50; difference between knowledge and faith, iii. 75; innate knowledge, i. 191; intuitive and discursive, i. 393; regulative, i. 354; knowledge in God, i. 393; distinct from power, i. 394; the objects of God's knowledge: Himself (*scientia necessaria*), all things out of Himself (*scientia libera*), i. 397; all things possible (knowledge of simple intelligence), i. 398; knowledge of the actual, past, present, and future (knowledge of vision), i. 398; the knowledge of things conditionally future (*scientia media*), i. 398 ff.; knowledge in relation to faith, iii. 46, 75; God an object of knowledge, i. 335 ff. (See the word *God*); knowledge essential to faith, iii. 84.
- Koellner, W. H. D. E.** (Giessen), on the Romish doctrine of original sin, ii. 177; Molina's doctrine of efficacious grace, ii. 679; Duns Scotus on the efficacy of the sacraments, iii. 513.
- Κοινωνία ιδιωμάτων*, ii. 392.
- Krauth, Doctor Charles Porterfield** (University of Pennsylvania), on the person of Christ, ii. 413; on the necessity of baptism, iii. 605; grace, in the case of infants, granted to make them the recipients of the efficacy of baptism, iii. 608; the bread in the Eucharist is Christ's body, iii. 662.

L.

- Lactantius** (d. 330 circa), on the intermediate state, iii. 739.
- Lake-dwellings**, ii. 34.
- Lamarck**, theory of development, ii. 11.
- La Mettrie**, materialist, i. 254.
- Lanfranc, Archbishop** (d. 1089), on the number of the sacraments, iii. 497.

Lange, Professor John Peter (Bonn)
on the resurrection, iii. 772, 841;
the body here and hereafter
fashioned by the soul out of
the materials with which it is
in contact, iii. 779.

La Place (Placæus, b. 1606),
introduced the doctrine of me-
diate imputation into the Re-
formed Church, ii. 205.

Lapide, Cornelius a,
makes desertion a legitimate
ground of divorce, iii. 396.

Law (Moral),
supposes a personal God as law-
giver, iii. 259; founded on the
will of God, i. 405, iii. 260;
the extent of its demands, ii.
184, iii. 246; its immuta-
bility, ii. 494, iii. 125; the
sense in which Christ was made
under the law, ii. 612; the
sense in which the believer is
freed from it, ii. 517; the Scrip-
tural use of the word, iii. 265;
different kinds of moral laws,
iii. 267; how far can moral
laws be dispensed with, iii.
269; when one law supersedes
another, iii. 270; how revealed,
iii. 266; perfection of the law
as revealed in Scripture, iii.
270; the decalogue, iii. 271.

Laws of Nature,
definition of, i. 607 ff., 620, 624;
their uniformity, i. 609; reign
of, i. 620 ff., ii. 25.

Leibnitz, Gottfried William (d.
1716).
God possesses the perfections of
our nature, i. 374; illustration
of the Trinity derived from
our nature as spirits, i. 480;
asserts the moral necessity of
creation, i. 556; his theory of
the nature of virtue, i. 433;
his theory of the nature of sin,
ii. 134; what determines the
will, ii. 286; the distinction be-
tween faith and reason, iii. 62.

Leo III., Emperor (A. D. 726),
forbade the use of images in
churches, iii. 297.

Levitical Law of Marriage,
is it still in force? iii. 410; how
it is to be interpreted, iii. 413;
what are its prohibitions, iii.
415.

Liberius, Pope (d. 366),
signed a semi-Arian creed, i.
144 f.

Liberty of the Will,
different theories of, ii. 280; of
necessity, ii. 280; of occasional
causes, ii. 282; of contingency,
ii. 282; called liberty of indif-
ference, self-determination of
the will, power of contrary
choice, ii. 283; of certainty, ii.
284; proof that certainty is
consistent with liberty, i. 546,
ii. 295 ff.; distinction between
liberty of the will and liberty
of the agent, ii. 290; between
liberty and ability, ii. 291;
Christian liberty in the use of
things indifferent, iii. 263; the
liberty wherewith Christ has
made his people free, ii. 516 ff.;
iii. 262.

Lies. See *Falsehood*.

Life,
not due to physical causes, i.
283; must have a living
source, ii. 5 ff.; the connec-
tion of physical life with mat-
ter, iii. 731; the life promised
to Adam, ii. 118; Scriptural
usage of the words "life" and
"death," ii. 118, 120, 249; iii.
873; spiritual life, iii. 33;
eternal life, ii. 118; iii. 860;
the sense in which Christ is
our life, ii. 697; iii. 605.

Lightfoot, John (d. 1675),
water mixed with wine in the
Eucharist, iii. 617.

Limborch, Philip (d. 1712),
on the image of God, ii. 97;
hereditary depravity physical
and not moral, ii. 327; com-
mon grace becomes effectual
through the coöperation of the
will, ii. 328, 676; the influ-
ence of the Spirit not to be
distinguished from that of the

- word, ii. 655; the work of Christ not a satisfaction, ii. 486; the ground of justification is evangelical (not perfect) obedience, iii. 137; Christian perfection is not sinless obedience: it is a matter of degrees, iii. 253; the sacraments are mere signs, iii. 491.
- "Limbus Infantum,"** iii. 744.
- Literalist, the,**
on the second advent, iii. 868.
- Locke, John** (d. 1704),
the use made of his philosophy by Materialists, i. 248 ff.
- Λόγος,**
of Plato, as stated by Cousin, i. 62; distinction between the λόγος ἐνδιάθετος and the λόγος προφορικός, ii. 583; application made of that distinction to the doctrine of the person of Christ, ii. 451; application of the doctrine of the Logos to the doctrine of redemption, ii. 583; the Logos of St. John, i. 504; the Logos of Philo, ii. 583.
- Lollards,** i. 74, 77.
- Lombard, Peter** (d. 1160 circa),
definition of faith, iii. 53.
- Lord,**
meaning of the Hebrew and Greek words so rendered in the English version, i. 495; the word LORD used in the English translation for Jehovah, i. 497; the sense in which Christ is constantly called Lord in the New Testament, i. 495 ff.; day of the Lord, iii. 793; coming of the Lord, iii. 792.
- Lord's Supper, the,**
a divine institution of permanent obligation, iii. 612; names of, iii. 613; elements to be used, iii. 615; things commanded to be done, or, sacramental actions, iii. 617; design of, iii. 621; qualifications for its reception, iii. 623; doctrine of the Reformed Church, iii. 623, 631; Zwinglian doctrine, iii. 626; Calvin's doctrine, iii. 628; statements in which Zwinglians and Calvin agreed, iii. 631; how is Christ present in, iii. 637; manducation, iii. 643, 667; what the believer receives in the Lord's Supper, iii. 645; he receives Christ elsewhere as he does in this sacrament, iii. 639; the doctrine of the Church of England on that point, iii. 640; efficacy of this sacrament, iii. 647; sum of the Reformed doctrine, iii. 650; views of modern German theologians, iii. 650, 659; Lutheran doctrine, iii. 661; the statement given in the Lutheran symbols, iii. 663 ff.; points of difference between the Lutheran and Reformed doctrine, iii. 666, 670; different modes of presence, iii. 670; the sense in which the Lutherans admit a local presence of Christ's body in the Eucharist, iii. 670; the benefit which Lutherans teach, is received from the Lord's Supper, iii. 673; Luther's language on that point, iii. 675; doctrine of Romanists, iii. 677; transubstantiation, iii. 678; divine worship to be rendered to the consecrated wafer, iii. 681; withholding the cup from the laity, iii. 685; the Eucharist as a sacrifice, iii. 685; canons of the Council of Trent on the subject, iii. 685; arguments against the doctrine, iii. 688. *Authors referred to* (all in vol. iii.): Alford, 644; Atwater, 616; Augustine, 644, 678; Burnet, 637; Calvin, 628 ff., 641, 646, 676; Chrysostom, 613; Dörner, 676; Ebrard, 657 f.; Gerhard, 670, 672; Gousset, 677, 683, 687 f.;

- Hahn, 649; Herzog, 683; Ignatius, 649; Krauth, 662; Lightfoot, 617; Luther, 662, 669 ff., 675 f.; Maclean, 616; Merati, 617; Moehler, 692; Müller, 667, 671, 677; Nevin, 655, 658; Olshausen, 653; Perrone, 621; Philippi, 649, 658, 669 ff., 675 f.; Scudamore, 616, 617, 621; Suicer, 616, 620; Ursinus, 642; Zwingle, 627.
- Lord, David N.,**
the destruction of "Babylon" as predicted in the Apocalypse, the denationalization of the Papacy, iii. 828; on the true interpretation of Revelation, xi., iii. 834; on the perpetuity of the earth and the endless succession of the generations of men, iii. 863.
- Loretto,**
house of the Virgin Mary at, iii. 457.
- Loyola, Ignatius** (d. 1556),
influence of, iii. 485.
- Love,**
its relation to faith, iii. 93.
- Lubbock, Sir John,**
primitive state of man, ii. 94.
- Lucidus,**
condemned for his Augustinianism by the Synod of Arles, A. D. 475, ii. 166.
- Lücke, Gottlieb Christian Frederick** (d. 1855),
on John iii. 5, iii. 595.
- Lucretius,**
"mors immortalis," iii. 869.
- Luthardt, Professor Christopher Ernest** (Leipzig),
the conversion of the Jews to precede the second advent of Christ, iii. 807; restoration of the Jews to their own land, iii. 808; his analysis of the Apocalypse, iii. 827; Moses and Elias the two witnesses spoken of in the Apocalypse, iii. 833; the general resurrection is to take place when Christ comes again, iii. 839; the renovated earth as described in Romans, vii. 19-23, to be the future residence of believers, iii. 843.
- Luther, Martin** (d. 1546),
on the doctrine of the Trinity, i. 466; on the agency of evil spirits, i. 647; on the image of God, ii. 98; original righteousness natural, ii. 103; an Augustinian, ii. 324; iii. 661; his characteristics as a theologian, ii. 414; his characteristics as a man, iii. 484; the incompetency of reason in matters of religion, iii. 79, 80; his denunciation of the worship of relics, iii. 302; the Spirit operates on the minds of men only in and through the Word, iii. 485; illustration of the efficacy of the sacraments from the case of the woman who was healed by touching the garment of Christ, iii. 503; the sense in which the body of Christ is eaten in the Lord's Supper, iii. 669; the effect of the Lord's body on the body of the believer, iii. 675; the world not to be annihilated, iii. 853.
- Lutheran Doctrine,**
on the original state of man, ii. 98, 103; on the nature of sin, ii. 180; on original sin, ii. 228; on inability, ii. 257, 258; on the plan of salvation, ii. 324; on election to eternal life, ii. 325; on the person of Christ, ii. 407-418; on his humiliation, ii. 621; his ascension, ii. 631; his work as our Redeemer, ii. 480; on the external call, ii. 645; on grace, ii. 656; on the Word of God, iii. 479; on the sacraments in general, iii. 488; on baptism, iii. 604 ff.; on the Lord's Supper, iii. 661 ff.; on the mode of Christ's presence therein, iii. 670 ff. on its effects, iii. 673.

- Lyell, Sir Charles, F. R. S.,**
on the antiquity of man, ii. 34.
Lying Wonders, i. 630; iii. 452.
Lyons, Second Council of (A. D.
1274),
on the fate of unbaptized infants,
iii. 745.

M.

- Maccabees,**
sacrifices for the dead, iii. 754.
Macdonald, Doctor James M.,
analysis of the Apocalypse, iii.
826.
Mackenzie, Lord,
ethics and jurisprudence, iii. 426.
Maclean, Doctor John (Princeton),
on the wine of the Bible, iii.
616.
Magdeburg Centuriators,
on the false decretals of Isidore,
iii. 451; on Antichrist, iii.
832.
Mahan, President Asa,
on Christian perfection, iii. 255.
Maitland, Charles, M. D.,
Apostles' school of prophetic in-
terpretation, history of, iii.
830; distinction between the
Babylon and the Antichrist of
the Apocalypse, iii. 830.
Major, George (d. 1570?),
pupil of Luther: on the neces-
sity of good works, iii. 239.
Man,
his origin, Scriptural account, ii.
3; spontaneous generation the-
ory, ii. 4 ff.; development
theory, ii. 11-32; antiquity of,
ii. 33; nature of man, Scrip-
tural account, ii. 42; man con-
sists of two substances, soul
and body, ii. 43; relation of
the two, ii. 44; trichotomy, or,
the theory that man consists of
three elements or substances,
body, soul, and spirit, ii. 47 ff.;
doubtful passages on that sub-
ject explained, ii. 49 ff.; real-
istic doctrine of the nature of
man, ii. 51; objection to that

doctrine, ii. 55-61; the human
race one species, ii. 86; all
mankind descendants of Adam,
ii. 91; original state of man,
he was like God, ii. 96; wherein
that likeness consisted, ii. 96
ff.; Colossians iii. 10 and
Ephesians iv. 24, ii. 99 f.; doc-
trine of the Romish Church
on the original state of man,
ii. 103; the sense in which
Romanists make original right-
eousness a supernatural gift, ii.
104; arguments against their
doctrine, ii. 105; Pelagian
doctrine of man's original state,
ii. 106, 115; principle on
which that doctrine is founded,
ii. 106; proof that principles
as distinguished from acts may
have moral character, ii. 107-
114; the original state of man
not one of barbarism, ii. 93 ff.
Authors referred to (all in
vol. ii.): Abbot, 37; Abelard,
53, 62; Ackermann, 51; Ag-
assiz, 15, 31, 63, 80, 81, 89;
Andradius, 106; Anselm, 53;
Auberlen, 4; Augustine, 67,
96; Bachman, 79; Barrande,
31; Bastian, 6; Baur, 106;
Beck, 51; Bellarmin, 96, 104
ff.; Beza, 67; Büchner, 17,
31; Bunsen, 40, 90; Cabell,
90; Calvin, 67; Carpenter, 80;
Chamber's "Vestiges," 11; Col-
lingwood, 15; Cousin, 43, 52,
62, 65; Cuvier, 31, 39, 80;
Dana, 38, 54, 63, 81, 87; Dar-
win, 12 ff., 23 ff., 79; De Can-
dolle, 80; Delitzsch, 4, 46 f.,
65 f., 74, 88; Diest, à, 98;
Falconer, 31; Flourens, 79;
Forbes, 31; Fröhschammer,
73; Göschel, 47; Gray, 18,
19, 27; Green, 40; Günther,
67; Guyot, 38; Hahn, 47, 51;
Herzog, 4, 41; Higgins, 15;
Hollaz, 98; Hopkins, 11, 21;
Humboldt, 89; Humphreys,
37; Huxley, 5 ff., 16, 20 ff.;
Irenæus, 97; Jerome, 67; John

of Damascus, 97; Lamarek, 11; Limborch, 97; Livingstone, 39; Lubbock, 94 f.; Luther, 98, 103; Lyell, 31-37; Mares, 98; Mivart, 5, 8, 32; Morell, 58; Morlot, 35; Morton, 63, 81; Müller, 90; Murchison, 31; Murphy, 20, 24; Nevin, 58; Olshausen, 51, 57; Origen, 66 f.; Owen, 25; Pasteur, 8; Pelagius, 67; Pictet, 31; Prestwich, 39; Prichard, 80; Schemmling, 37; Sedgwick, 31, 36; Shedd, 52, 53, 59, 71, 74; St. Hilaire, 31; Strauss, 4; Tertullian, 67; Thomson, 20; Turretin, 67; Tyndall, 8 ff.; Usher, 40; Wallace, 9, 17, 18, 33; Whately, 94; Wilberforce, 68.

Man of Sin, iii. 812-823.

Manducation,

according to the Reformed (and to Augustine) it is by faith (to believe is to eat), iii. 640, 643; Calvin's view, iii. 644; Lutheran doctrine, iii. 667; doctrine of the Church of England, iii. 640.

Manichæans,

doctrine on the origin of evil, ii. 132.

Mansel, Dean Henry Longueville,

his "Limits of Religious Thought," i. 342; his definition of the Absolute and Infinite, i. 347; his conclusions from that definition: the Infinite cannot be known, must include all being, cannot know, cannot be cause, cannot have moral attributes, cannot be a person, i. 342, 347, 349, 351, 362; nevertheless our nature demands a personal God, i. 341, 342, 343; God not an object of knowledge, but of faith, i. 352; regulative knowledge, i. 354 ff.; his use of the words "conception" and "knowledge," i. 336, 358; on the authority of consciousness, i. 361; on our consciousness

of self, i. 377, 378; anthropomorphism admitted to be the condition of all human theology, i. 343.

Marcionites,

their doctrine of the origin of evil, ii. 132.

Marck, John,

on the doctrine of mediate imputation, ii. 211; on the theory of a two-fold (half-way) covenant, iii. 563.

Mares, Samuel (d. 1675),

on divine concursus, i. 598; on the image of God, ii. 98.

Marheinecke, Philip Conrad (d. 1846),

makes the Bible teach the Hegelian philosophy, i. 6.

Maria Francisca,

miracles of, iii. 456.

Mariolatry, iii. 285 ff.

Marshall, Doctor John,

essential difference between physical and vital force, i. 266.

Marriage,

its nature, iii. 376; it must be between one man and one woman and for life, iii. 380, 380; proof of this, iii. 380 ff.; polygamy tolerated by the law of Moses, iii. 381; forbidden by Christ, iii. 382 ff.; a heathen man, if a polygamist, must renounce his polygamy before his admission to the Christian Church, iii. 387; in what sense marriage is a religious institution to be religiously solemnized, iii. 376; marriage as a civil contract, iii. 377; bishops not forbidden in 1 Timothy iii. 2 to marry a second time, iii. 388; marriage cannot be dissolved by the will of the parties or by the power of the State, iii. 378, 379; a higher state than celibacy, iii. 389; the analogue of the relation between Christ and his Church, iii. 370; Paul's doctrine on the subject, iii. 370, 373.

- Martensen**,
on the nature of the divine attributes, i. 372; on the Trinity, i. 480.
- Mary, the Virgin**,
worship of, iii. 285; the Psalter of, iii. 287.
- Mason, Doctor John Mitchell** (d. 1829),
on the terms of Christian communion, iii. 546.
- Mass**,
meaning of the, iii. 614; it is the offering of the body and blood of Christ as an expiatory sacrifice, iii. 614; the central point in the service of the Romish Church, iii. 614; the canons of the Council of Trent concerning it, iii. 685; the great source of power and wealth to the priesthood, iii. 688; arguments against the doctrine, iii. 688 ff.
- Materialism**
defined, i. 246; history of, i. 246–253; Comte's system of, i. 254–262; scientific materialism: principles of, i. 262 ff.; refutation of, i. 275–299. *Authors referred to* (all in vol. i.): Bain, 299; Barker, 286, 290; Barnard, 292, 296; Beale, 270, 281, 293; Berger, 274; Buchanan, 298; Büchner, 284, 299; Carpenter, 264, 299; Comte, 254 ff.; Condillac, 253; D'Alembert, 253; Diderot, 253; Edinburgh Review, 251; Epicurus, 246 f.; Fabri, 247, 254; Faraday, 246, 299; Grove, 299; Hartley, 249 f.; Helvetius, 254; Henry, 292; Hobbes, 248; Holbach, d., 254; Huxley, 258, 261 f., 267 ff., 299; Hume, 253, 272; Jones, 247, 285; Joule, 264; La Mettrie, 254; Laycock, 298; Lewes, 298; Liebig, 299; Locke, 248, 253; Marshall, 266; Martineau, 255; Maudsley, 273, 298; Mayer, 264, 299; Moleschott, 275; Morell, 248, 250, 252; Müller, 273; Porter, 256, 298; Priestley, 252; Ritter, 247; Rixner, 246 f.; Rumford, 263; Spencer, 273, 298; Stirling, 281, 287 ff.; Tyndall, 251, 291, 299; Virchow, 275; Vogt, 275; Wallace, 295, 297; Youmans, 246 ff., 299.
- Mather, Doctor Cotton** (d. 1728),
on the "half-way covenant," iii. 568.
- Matter**
is a substance having a real objective existence, i. 278, 606; it is active or has properties which produce effects, i. 606; it is a different substance from mind, i. 278, 291–295, ii. 42 f.; its existence denied by many scientific men, as well as by idealists, i. 297; by Hume, i. 214; and by all who reject the idea of substance.
- Matthias**, i. 140.
- Maudsley, Doctor**,
his physiology and pathology of mind, i. 273; thought a result of some change in the nervous elements of the brain, i. 273; mind an abstract idea, i. 274 (his book, therefore, professes to give the physiology and pathology of "an abstract idea"); denies the trustworthiness of consciousness, i. 279.
- Maurer**,
on Leviticus xviii. 18, iii. 415.
- Maurice, Frederick Denison**,
the inspiration of the sacred writers not different from that of other believers, i. 180.
- Maynooth**,
the effect of its course of instruction in "Moral Theology," iii. 315.
- McClintock and Strong, Doctors**,
on communism, iii. 432.
- McCosh, President James** (Princeton),
on the authority of our primary beliefs, i. 210; on our knowl-

- edge of God, i. 365; on the specific difference between knowledge and faith, iii. 55.
- McIlvaine, Doctor Joshua Hall**,
"A Nation's Right to worship God," iii. 347.
- McNeile, Doctor Hugh**,
the world not to be converted before the second coming of Christ, iii. 864.
- Means of Grace**,
why so called? iii. 466; to what their efficacy is due, iii. 470, 501; the Word, iii. 466; the sacraments, iii. 485; baptism, iii. 526; the Lord's Supper, iii. 611; prayer, iii. 692.
- Mediate Creation**, i. 556.
- Mediate Imputation**.
(See *Imputation*.)
- Mediator**,
the Scriptural usage of the word, ii. 456; the sense in which the Church of Rome makes saints and angels mediators, ii. 456; Christ the only mediator between God and man, ii. 455 f.; the necessary qualifications for the work, ii. 456 f.; his three-fold office as mediator, ii. 459.
- Melancthon, Philip** (d. 1560),
explanation of the Trinity, i. 479; creation out of nothing, i. 556; definition of sin, ii. 180; his synergistic doctrine, ii. 324, 720; on the relation of good works to justification, iii. 238; the celibacy of the clergy insisted upon by the Church of Rome for the sake of power, iii. 375; the sacraments signs and seals, iii. 504.
- Mental Reservation**, iii. 445.
- Merati** (Romanist),
on mixing wine and water in the Eucharist, iii. 617.
- Mercy**,
a special form of goodness, i. 427.
- Method**,
theology a science, i. 1; need of system, i. 2; nature of method and its importance as applied to theology, i. 3; the speculative method, i. 4; the mystical method, i. 6; the inductive method, i. 9; the proper office of the Christian theologian, i. 10; necessity of the teaching of the Holy Spirit, i. 16.
- Meyer, Henry Augustus William**,
on Ephesians v. 2, ii. 509; on our Lord's command "Swear not at all," iii. 309; on Ephesians vi. 4, iii. 353; on desertion as a ground of divorce, iii. 395; the "end" (*finis hujus sæculi*) contemporaneous with the second advent of Christ, iii. 839.
- Michaelis, John David** (d. 1791),
denies all supernatural influence in the conversion of men, ii. 730; on the ground of the Levitical prohibitions as to marriage, iii. 408.
- Michaelis, John Henry** (d. 1738),
on Leviticus xvii. 10, ii. 501; on Isaiah liii. 10, ii. 508; the literal meaning of the third commandment, iii. 305.
- Middle Ages**,
theological characteristics of, i. 73.
- Mill, John Stuart**,
his definition of a cause, i. 208; denial of final causes or design, i. 228.
- Millennium**,
Jewish doctrine of, iii. 862; the patristic doctrine, iii. 863; the doctrine which makes the millennium subsequent to the second advent, iii. 843; the modern doctrine, iii. 858.
- Miller, Hugh** (d. 1856),
on the unequal distribution of property in England, iii. 427.
- Mind**,
its existence as a substance revealed in consciousness, i. 276, 277; its existence the most certain fact of knowledge, i. 277, 377; its essential attributes, i. 378; the existence of finite minds necessitates the belief in an Infinite Mind, i. 234; mind-force not the only

- kind of force, i. 595; not dependent on matter for its self-manifestation, iii. 714, 732.
- Ministers,**
of the Gospel are not priests, ii. 467.
- Miracles,**
Scriptural terms for, i. 617; definition of, i. 618; objections to that definition, i. 618; answer to those objections, i. 620 ff.; miracles due to the immediate power of God and not to some occult physical law, i. 622 f.; how to be distinguished from extraordinary providences, i. 625; their possibility, i. 626; can be known as such, i. 629; can be rationally proved, i. 633; Hume's objection, i. 633 ff.; value of miracles as proofs of a divine revelation, i. 635; lying wonders, i. 630; iii. 452; church miracles, iii. 452.
- Mivart, St. George, F. R. S.,**
his "Genesis of Species," ii. 5; on spontaneous generation, ii. 5; on Darwin's hypothesis of Pangenesis, ii. 32.
- Moehler, Dr. John Adam** (d. 1838),
on tradition, i. 114; his misrepresentation of Luther's doctrine on original sin, ii. 174; on regeneration, ii. 679, 718; on works of supererogation, iii. 235; on perfectionism, iii. 252; on the efficacy of the sacraments, iii. 513; the Eucharist a sacrifice, iii. 677, 691; on the Church, iii. 692.
- Molinos, Michael** (b. 1640),
his "Manuductio Spiritualis," a reproduction of the doctrines of the mediæval mystics, i. 86.
- Monastic Life,**
Jerome's description of its horrors, iii. 321.
- Monogamy,**
the divine law of marriage, iii. 380 ff.; the rule among the Hebrews, iii. 381; the law of all Christian churches, iii. 380; essential to the true marriage relation, iii. 383; should be upheld by the laws of all Christian states, iii. 386.
- Monothelites,**
condemned by the Council of Constantinople, A. D. 680, ii. 405.
- Montanism,** i. 69.
- Moral Ability,**
and inability, ii. 264 ff.
- Moral Attributes of God,** i. 413 f.; the ground on which such attributes are denied to the Supreme Being, i. 414 ff.
- Moral Obligation,**
the grounds of, i. 238, ii. 275 ff.
- Moral Sense** (Conscience),
a constituent element of our nature, i. 237, 239; within certain limits infallible, i. 237; its authority cannot be evaded, i. 238, 279; necessarily supposes the existence of a Being to whom we are responsible for our character and conduct, i. 238; the intuitions, or primary moral beliefs, the divinely appointed barriers against utter skepticism, i. 242, 279; iii. 342.
- Moral Suasion,**
not the efficient cause of regeneration, ii. 684.
- Moral Theology,**
its effects as taught by Romanists, iii. 315.
- Moral Theories,**
of the atonement, ii. 566.
- Morell, J. D.,**
his "Philosophy of Religion," i. 65; his work, an exposition of Schleiermacher's theory of religion and theology, i. 65 f.; theory of inspiration, i. 174, 175; on the materialism of Hobbes, i. 248; on Hartley's theory of sensation and thought, i. 250; on Priestley's philosophy, i. 252; on modern pantheism, i. 331; his definition of faith, iii. 44.
- Morton, Dr. Samuel George** (d. 1851),

- defines species "a primordial organic form," ii. 81.
- Morus, Samuel Frederick Nathaniel** (d. 1792),
on conversion, ii. 730.
- Mosaic Economy**,
included the covenant of grace, ii. 375; considered as a national covenant: a revelation of the law as a covenant of works: Moses taught what Paul taught of the plan of salvation, ii. 375; hence the different modes in which it is represented in the New Testament, ii. 375, 376; contrasted with the New Dispensation, ii. 376, 377.
- Mosheim, John Lorenz** (d. 1755),
pious frauds of heathen origin, iii. 448; on the claim of different orders of monks of power over purgatory, iii. 770.
- Motive**,
meaning of the word, ii. 289; criterion of the relative strength of motives, ii. 289; in what sense the will is determined by the strongest motive, ii. 289.
- Mozley, J. B.**,
Bampton Lectures for 1865, on miracles; discussion of the theory of the intelligence of nature, i. 611; his definition of a miracle, i. 625.
- Müller, Doctor Julius** (Halle),
"every attempt to spiritualize matter ends in materializing spirit," i. 273; on Schleiermacher's theory of sin, ii. 140; alienation from God the essence of sin, ii. 148; on Augustine's doctrine of sin, ii. 159; his definition of free agency, ii. 292; the resurrection of the body not due to a participation of the Lord's Supper, iii. 677; comparison of the doctrines of Luther and Calvin on the Lord's Supper, iii. 667; against the ubiquity of Christ's body, iii. 671; a vital organizing force continues in the soul, but not operative between death and the resurrection, iii. 778; the general resurrection contemporaneous with the second coming of Christ, iii. 841.
- Müller, Max**,
on the Hindu religion and its effect on the Hindu character, i. 316, 317; on the unity of the human race, ii. 90.
- Münzer**,
his doctrine of community of goods, one of the causes of the "peasant war," iii. 430.
- Murphy, John Joseph**,
his works on "Habit and Intelligence in their Connection with the Laws of Matter and Force," his doctrine is that intelligence (not always conscious, but sometimes merely organizing) is inseparable from life, ii. 24.
- Musculus**,
on the omnipotence of God, i. 409.
- Μυστήριον**,
rendered "sacramentum," in the Vulgate, iii. 486.
- Mysticism**,
meaning of the word, i. 61; its philosophical use, i. 61; the sense in which evangelical Christians are called Mystics, i. 63; applied to all systems which exalt the feelings above reason, or the inward teaching of the Spirit above the Scriptures, i. 64; in this sense Schleiermacher's system is mystical, i. 65; mysticism is distinguished from spiritual illumination and the leading of the Spirit, i. 67, 68; in the early church, i. 69; in the Middle Ages, i. 73; the "Theologia Mystica" of the so-called Dionysius, the Areopagite, i. 70; character and influence of that work, i. 71 ff.; different classes of mediæval mystics, i. 74 ff.; mysticism at the time of the Reformation, i. 79; the Refor-

mation not responsible for the disorders which attended or followed it, i. 80; Quietism; which see, i. 84; the Quakers or Friends: which see, i. 88; arguments against the whole mystical theory, i. 97 ff.

N.

"Name of God,"

Scriptural usage of the expression, iii. 306.

Nature,

from "nascor, natum," in its wide sense includes everything produced, *i. e.*, everything out of God, i. 20; sometimes used for the material as distinguished from the spiritual world, i. 19; sometimes it is a collective term for all the forces operating in the external world (as works of nature), the "natura naturans," i. 23; sometimes it means substance ($\phi\acute{\upsilon}\sigma\iota\varsigma = \omicron\upsilon\sigma\acute{\alpha}$), i. 460; ii. 387; sometimes disposition, as when we speak of a good or bad nature, or predicate of a man a depraved, a holy, or a new nature, ii. 253; the works of nature (in the wide sense of the word) make a trustworthy revelation of the being and perfections of God, i. 22 ff.; that revelation insufficient for salvation, but sufficient to render men inexcusable for their sins, i. 25 ff., iii. 466; laws of nature, see *Laws*.

Natural Selection,

Darwin's theory of, ii. 12 ff., 23; arguments in support of, ii. 14; arguments against, ii. 14 ff., 27 ff.; Agassiz's judgment of, ii. 15; Huxley's judgment of, ii. 20; Dr. Gray's admission, ii. 18; Professor Owen denies its fundamental principle, ii. 25; Mr. Russell Wallace admits

that the theory is not applicable to man, ii. 33.

Nazarenes, ii. 399.

Neander, John Augustus William (d. 1850),

the doctrine of the Alexandrian School on the person of Christ, ii. 402; Neander and Marheinecke, ii. 447; on the letters of Ignatius, iii. 450; on John iii. 5, iii. 594.

Necessity,

doctrine of, as applied to the will, ii. 280; moral necessity used as equivalent to certainty, ii. 285.

Neo-Platonism, i. 71, 328.

Nestorius,

his history, ii. 401; the error charged upon him, ii. 401; his reply to the charge, ii. 402.

Neudecker,

classes of mystics, i. 76.

Nevin, Doctor John Williamson (Mercersburg),

his work on "The Mystical Presence or Vindication of the Reformed or Calvinistic Doctrine of the Holy Eucharist," ii. 446; the three philosophical principles ignored by the Reformers, which are authoritative, iii. 204; on the incarnation, ii. 446; his anthropology, ii. 447 ff., iii. 19; on the person of Christ, ii. 446, iii. 202, 203; his soteriology, iii. 201, 202, 204, 210, 211; explanatory note, iii. 655.

Newman, Doctor John Henry,

on the insufficiency of the Scriptures, i. 106; on the state of the Church of England, i. 124; the infallibility of the Church, i. 127; declares "religious light to be intellectual darkness," iii. 88; church miracles, iii. 454; relics, iii. 459, 461; on the doctrine of Protestants that the Papacy is Antichrist, iii. 822.

Newton, Sir Isaac (d. 1727),

the facts of astronomy afford clear evidence of voluntary

agency, i. 224; recognizes the universal providential efficiency of God, i. 621.

Nice, Council of,

A. D. 325: object of its convention, i. 453; parties of which it was composed, i. 455; sense in which the Council used the word *ὁμοούσιος*, i. 454, 460; its decisions adverse to the Sabellians and Arians, i. 459; as to the relation of the persons in the Trinity, i. 460; amplification and explanation of the Nicene doctrines by the Nicene fathers, i. 462; their doctrine of subordination, i. 462 ff.

A. D. 787: decided in favor of the worship of images, iii. 297.

Nicholson, H. Alleyne (M. D., F. R. S. E.),

vitality not the result of material combinations, although matter is necessary to its manifestation, iii. 731.

Ninth Commandment, iii. 437.

"Nisus Formativus," i. 265.

Nitzsch, Professor Carl Immanuel,

"every true believer a mystic," i. 64; defines faith "the unity of feeling and knowledge," iii. 50.

O.

Oaths,

their nature, iii. 307; their lawfulness, iii. 308; when lawful, iii. 310; how to be interpreted, iii. 312; Romish doctrine of, iii. 314.

Obedience,

active and passive of Christ, iii. 142; obedience to the State, iii. 262, 356; to the Church, iii. 360.

Oberlin,

theory of perfection, iii. 255.

Obligation, Moral,

ground of, not expediency, not regard to our happiness or our own dignity, not the nature of things, but the will of God, i.

405; ii. 146, iii. 259; terminates on God alone, who only is Lord of the conscience, iii. 237.

Occasional Causes, ii. 282.

Œcumenius,

on the intermediate state, iii. 739.

Oehler, G. F.,

"Veteris Testamenti sententia de rebus post mortem futuris," iii. 718.

Oettinger, Frederick Christopher (d. 1782),

his doctrine on the person of Christ and his mystical union with his people, ii. 587 f.

Old Testament,

its relation to the New, ii. 366-377; its revelations concerning the Trinity, i. 446 ff.; on the divinity of the Messiah, i. 485-495; its revelation of the plan of salvation unfolded in the New Testament, ii. 366 ff.; its doctrine of sacrifices, ii. 501; of a future state, iii. 716 ff.

Olshausen, Hermann (d. 1839),

the soul has no individuality, or subsistence, except in union with the body, iii. 19, 651; the personality of Christ includes all the personalities of his people, iii. 653.

Omnipotence,

true idea of, i. 407.

Ὁμοούσιος,

ecclesiastical meaning of the word, i. 454, 460.

Ontological Argument

for the being of God, i. 204.

"Opere Operato,"

meaning of the phrase in the theology of Romanists, iii. 489, 509.

Opinion,

as distinguished from knowledge and faith, iii. 46; the distinction made by Romanists between matters of opinion and matters of faith, iii. 745, 750.

Optimism,

theory of, i. 419, 432, 433, 566; ii. 145.

Orange, Council of (A. D. 529),
in favor of Augustinianism, ii.
168.

Orders.

in what sense a sacrament in the
Church of Rome, iii. 494.

Origen,

head of the catechetical school
of Alexandria, iii. 542; taught
that the Logos, although eter-
nal, was a creature, of a differ-
ent essence from the Father,
θεός but not *ὁ θεός*, i. 451, 452,
455, 456; eternal creation, i.
553; preëxistence of the human
soul, ii. 66; as Levi paid tithes
in Abraham, all men expelled
from Paradise in Adam, ii.
151; teaches the common
Church doctrine on the satis-
faction of Christ, ii. 566; de-
nied the holiness of marriage,
iii. 374; speaks of infant
baptism as prevailing in the
Church from the beginning,
iii. 557; on the intermediate
state, iii. 739; a purifying fire
at the end of the world, iii.
768; he taught the ultimate
salvation of all men and of all
angels, iii. 768.

Original Righteousness.

See *Man*, his original state.

Original Sin,

why so called, ii. 227; its nature
not a physical deterioration,
not merely sensuous, not a
mere tendency to sin, ii. 227;
not a corruption of the essence
of the soul, not something in-
fused, but the loss of original
righteousness and the conse-
quent aversion from God and
inclination to evil, ii. 230; it
is truly and properly of the
nature of sin, involving guilt
and pollution, ii. 230; it re-
mains after regeneration as a
power in the soul (or law in
the members), ii. 230; it is
spiritual death involving in-
ability to all spiritual good, ii.
230; proof of the doctrine

from the universality of sin, ii.
231-233; from the entire sin-
fulness of men, ii. 233-237;
from the early manifestation
of sin in all men, ii. 237;
from express assertions of the
Scriptures, ii. 240; from the
universal necessity of redemp-
tion and regeneration, ii. 245
f.; from infant baptism, ii.
247; from the universality of
death, ii. 248; from common
consent of churches, ii. 249;
objections considered, ii. 251
ff.; the whole soul the seat of
original sin, ii. 255.

Osiander, Andrew (d. 1552),

a contemporary of Luther who
taught that justification is not
by the imputation, but the in-
fusion of the essential right-
eousness or divine nature of
Christ, ii. 586; iii. 179 ff.

Ought,

the state of consciousness ex-
pressed by the word is "*sui
generis*," ii. 181.

Outram,

on the expiatory character of
the sin-offerings of the Old
Testament, ii. 500.

Owen, Dr. John (d. 1683),

on the inadequacy of our knowl-
edge of God, i. 350; the phys-
ical, as distinguished from the
moral operation of the Spirit,
ii. 686; definition of faith, iii.
61; the word to "*justify*"
always used in a forensic
sense, iii. 147.

Owen, Professor Richard (the Nat-
uralist),

objection to the teleological ar-
gument, i. 231; gradual evolu-
tion of species determined by
natural causes, acting to ac-
complish a preordained pur-
pose, ii. 25.

Oxford Tracts, No. 85,

faith founded on the authority of
the Church in the fourth and
fifth centuries: "*I love, there-
fore, I believe*," i. 127.

P.

- Paley**,
the Sabbath of perpetual obligation if given at the beginning, iii. 329; teaches that the right of property is founded on the law of the land, iii. 423.
- Palfrey, John Gorham, D.D.**,
his "History of New England": the half-way covenant, iii. 567, 569.
- Palmer, C.** (in Herzog's Encyclopædie),
denies the divinity but asserts the moral obligation of the Sabbath, iii. 324, 334.
- Palmer, William** (of the Oxford School),
denies that any moral qualification is requisite for admission to the rite of baptism, iii. 543.
- Pandiabolism**, i. 307 f.
- Pangenesism**, ii. 32.
- Pantænus**,
one of the heads of the catechist school of Alexandria, iii. 542.
- Pantheism**,
meaning of the term, i. 299; the three forms in which the theory is presented, i. 300; the principles which are involved in all the forms, i. 300 ff.; Brahminical pantheism, i. 309 ff.; Grecian pantheism, i. 318 ff.; Mediæval pantheism, i. 328 ff.; Modern pantheism, i. 330 ff.; practical effects of the system, i. 332. *Authors referred to* (all in vol. i.): Aristotle, 326 ff.; Baur, 305; Bischer, 308; Calderwood, 301; Colebrooke, 318; Cousin, 300, 306, 309, 319; Döllinger, 319 ff.; Duff, 318; Erigena, 329; Fichte, 301; Hamilton, 301, 304; Hegel, 302; Hunt, 302 f., 306; Jones, 318; Leo, 308; Michellet, 302; Morell, 304; Müller, 316 ff.; Plato, 322 ff.; Renan, 301; Ritter, 329; Rosenkranz, 307; Schwegler, 328; Schleiermacher, 302; Spinoza, 301, 303, 305, 330; Strauss, 301, 307; Tholuck, 308; Wegscheider, 299; Wilson, 313.
- Pantheistical Christology**, ii. 429.
- Papacy**,
the Antichrist of 2 Thessalonians ii. 3-10, iii. 813.
- Paracelsus** (d. 1541),
alchemist and theosophist, i. 83.
- Paraclete**,
the claims of the Montanists concerning, i. 69.
- Paradise**,
Scriptural usage of the word, iii. 727.
- Parents**,
their duties, iii. 352; their special obligation to secure a Christian education for their children, iii. 353.
- Park, Professor Edwards A.** (Andover),
his work on the atonement, ii. 578.
- Parmenides**,
Greek philosopher of the Eleatic School, i. 319.
- Partial Inspiration**, i. 181.
- Pascal, Blaise** (d. 1662),
on the imperfection of our knowledge of God, i. 350; on the Jesuit system of morals, iii. 445.
- Pearson, Bishop John** (d. 1686),
on the subordination of the Son and Spirit to the Father, i. 465; on the "descensus ad inferos," ii. 621; on the proper notion of faith, iii. 62.
- Peccatum**,
the distinction sometimes made between "peccatum" and "viti-um," ii. 230.
- Peck, George, D.D.**,
on Christian perfection, iii. 192, 254.
- Pelagius**,
his profession and character, ii. 152; the fundamental principle of his system is that a man is responsible for nothing which is not within the power of his

will, ii. 107, 152; iii. 250; hence every moral agent must have full ability to do all that is required of him, ii. 152; hence moral character can be predicated only of deliberate acts of the will, ii. 106, 153; hence Adam was created without moral character, ii. 153; as all sin consists in acts of the will there can be no hereditary sin or sinful corruption of nature (or original sin), ii. 153; Adam's sin injured himself alone, no causal relation between his sin and the sinfulness of his posterity, ii. 154; men may, and in some cases have, lived without sin, ii. 154; when sinners, they can change their own character and conduct without any supernatural aid of the Spirit, ii. 154; grace he explained to be anything we derive from the goodness of God, ii. 154, iii. 251; men can be saved without the gospel, ii. 154; infants are not baptized for the remission of sin, ii. 155; his doctrine of perfection, iii. 250; condemned by numerous provincial synods, and by the general Council of Carthage, A. D. 418, and by that of Ephesus, A. D. 431, ii. 155; neither his system nor his fundamental principle ever incorporated in the creed of any historical Christian Church, ii. 157.

Penalty,

its meaning, ii. 473; the distinction between calamity, chastisement, and penalty, ii. 474; the sense in which Christ suffered the penalty of the law, ii. 474.

Penance,

the Romanists teach that penance as a sacrament includes contrition, confession, and satisfaction on the part of the penitent, and absolution on the

part of the priest, iii. 493; the confession must be auricular, iii. 493; sin not confessed is not forgiven, iii. 493; the absolution by the priest is not simply declarative but judicial and effective, iii. 494, 753, 758; this sacrament necessary to salvation, iii. 493, 759; the Romish doctrine of absolution not sustained by John xx. 23, or Matthew xvi. 19, iii. 761 ff.

Penn William (d. 1718),
the Quaker, i. 89.

Pentecost,

the events of that day a proof that the Spirit's influence is not confined to the Word, iii. 484.

Perfectionism,

common Protestant doctrine, iii. 245 ff.; Pelagian theory, iii. 250; Romish theory, iii. 251; Arminian theory, iii. 253; Oberlin theory, iii. 255.

Περεχώρησις, i. 461.

Perrone, John,

his "Prælectiones de cultu sanctorum": on the worship of relics, iii. 459; sacraments contain grace and confer it "ex opere operato," iii. 490; on confirmation as a sacrament, iii. 493; definition of marriage as a sacrament, iii. 495; the number of the sacraments, iii. 497; baptism, confirmation, and orders can never be repeated on account of the "indelible something" which they impress upon the soul, iii. 509; baptism removes everything of the nature of sin, iii. 610; his defence of withholding the cup from the laity in the Eucharist, iii. 621; on the future state of unbaptized infants, iii. 745; the material identity between the present and future bodies of believers, iii. 776.

Perseverance

of the saints: the Augustinian doctrine on the subject, ii. 333, iii. 110; Paul's argument on

the subject in Romans viii., iii. 110-113.

Person,

"suppositum intelligens," an intelligent subject who can say "I," i. 444, 454; ii. 382; a person is not only a rational substance but a distinct subsistence, ii. 391; an infinite and absolute Being may be a person, i. 391, iii. 276.

Person of Christ. See *Christ*.

Peter,

no evidence that he had authority over the other Apostles, i. 131; if he had, no evidence that his office as primate was transmissible, i. 132; no proof that he was ever bishop of Rome, i. 132; if he were, he was primate not as bishop of that city but by Christ's appointment, i. 132.

Petrus de Palude,

the efficacy of the sacraments independent of the state of mind of the recipient, iii. 513.

Philip Neri,

miracle of, iii. 456.

Philippi, Professor Frederick

Adolphus (Rostock),

the Lord's Supper as a pledge of the resurrection, iii. 649; his review of the recent theories of the Eucharist, iii. 658; on the declaration of Luther that the body of Christ is masticated in the Lord's supper, iii. 669; on the "local presence" of Christ's body, iii. 670; is the body of Christ a seed of immortality in the body of the believer? iii. 675.

Phillips, Charles, the Irish advocate (d. 1859),

the license allowable in an advocate in defence of his client, iii. 439.

Philo,

his clear statement of the teleological argument for the being of God, i. 226; denies that

God can be known, i. 350; his doctrine concerning the Logos, ii. 582, 583; division of the Decalogue, iii. 273.

Philology,

the argument which comparative philology affords for the unity of the human race, ii. 88 ff.

Philosophia Prima, i. 55.

Philosophy,

meaning of the word, i. 55; its proper relation to theology, i. 56; in what sense does Paul pronounce it a vain deceit, iii. 79, 83.

Pighius, Albert (Romanist, d. 1543), made original sin to consist exclusively in the imputation of Adam's sin, ii. 171.

Pious Frauds, iii. 448.

Piscator (first a Lutheran and then a Reformed theologian: d. 1625), denied the imputation of the active obedience of Christ, iii. 182 ff.

Plan of Salvation,

how that plan can be known, ii. 315; the supralapsarian scheme, ii. 316; the infralapsarian scheme, ii. 319; different meanings of the word predestination, ii. 320; hypothetical redemption, ii. 321; Lutheran doctrine, ii. 324; Remonstrant doctrine, ii. 327; Wesleyan scheme, ii. 329; the Augustinian scheme, the principles involved in, ii. 331; the statement of the doctrine, ii. 333; its power in the world, ii. 333 f.; it is a simple, harmonious scheme, ii. 334; proof of the doctrine from the facts of providence, ii. 335; from the facts of Scripture, ii. 339; from the work of the Spirit, ii. 340; election is to holiness and therefore not on account of it, ii. 341; from the gratuitous nature of salvation, ii. 342; Paul's argument in Romans ix., ii. 343; from Christian experience, ii. 344; from

- the words of Jesus, ii. 346;
objections considered, ii. 349 ff.
- Plato**,
the general principles and object of his philosophy, i. 322; his doctrine of ideas, i. 323; the relation of ideas to God, i. 324; all the intelligence in the world is the intelligence of the divine substance, i. 325; his doctrine of a purification by fire after death, iii. 768.
- Platonism, New**, i. 71, 328.
- Platonizing Fathers**,
their disposition to exalt knowledge above faith, i. 44; their explanations of the doctrine of the Trinity, i. 450, 462 ff.; on the incarnation and its effects, ii. 583.
- Plenary Inspiration**, i. 165.
- Plotinus** (A. D. 205-270),
a Neo-Platonist, i. 328.
- Points, Five**,
the, of Arminianism, iii. 186, 187.
- Polanus** (Professor at Basel: d. 1610),
the two natures in Christ are two substances, ii. 389; Christ as to human nature, still present with his Church, not locally, but spiritually, ii. 633.
- Polygamy**,
contrary to the original law of marriage, iii. 380; contrary to the nature of marriage, iii. 383; opposed to the providential law of the numerical equality of the sexes, iii. 383; tolerated under the Old Testament, iii. 381; forbidden by Christ, iii. 382; not to be tolerated in the Christian Church, iii. 387.
- Polytheism**,
its origin, i. 243; among the Greeks and Romans, i. 244; among the Hindus: its connection with pantheism, i. 244, 313; of the Church of Rome, iii. 284.
- Pope, the**,
untenable and unscriptural assumptions on which the headship of the Bishop of Rome over the whole Church is founded, i. 131 ff.; the Gallikan or episcopal theory, of councils, in opposition to the transmontane theory that the Pope is the organ of the Church's infallible teaching, i. 112; the transmontane doctrine affirmed as an article of faith by the recent council of the Vatican, i. 150.
- Porphyry** (b. A. D. 233),
a neo-Platonist, i. 328.
- Positivism**,
its leading principles, i. 254 ff.; practical operation of those principles, i. 260 ff.; the religion which it proposes in place of Christianity, i. 261.
- Possessions, Demoniactal**, i. 645.
- "Potentia**
absoluta et ordinata," i. 410.
- Powell, Professor Baden** (d. 1860),
the absolute immutability of the laws of nature, i. 619; miracles, as physical events must have physical causes, i. 623.
- Power**,
the idea given in consciousness, i. 406, 209; limits of power in us, i. 406, 407; in what sense unlimited in God, i. 407; the scholastic doctrine of absolute power, i. 409; will and power not to be confounded, i. 410; all power denied by those who make a cause simply a uniform antecedent, i. 408; pantheism makes power virtue in the moral sense of the word, i. 305.
- Power of Contrary Choice**, ii. 283.
- Power of the Keys**, iii. 762.
the Romish doctrine, iii. 493 f., 753 f., 759, 761.
- Prayer**,
its nature, iii. 692; the assumptions on which it is founded, iii. 692 ff.; consistent with the immutability of physical laws

- (so far as they are in fact immutable), iii. 693 ; scientific objections to, iii. 695 ; God its only proper object, iii. 700 ; requisites for acceptable prayer, iii. 701 ff. ; different kinds of prayer, iii. 705 ff. ; prayer of faith, iii. 704 ; public prayer : importance of due preparation for, iii. 707 ; prayer as a means of grace, iii. 708 ; efficacy of, iii. 709 ; prayers for the dead, iii. 752.
- Preceptive Will,**
of God, i. 403.
- Precepts and Counsels,**
the distinction which Romanists make between them, iii. 235.
- Predestination,**
doctrine of, i. 535 f. ; different senses in which the word is used in theology, ii. 320.
- Preëstablished Harmony,**
theory of, i. 597.
- Preëxistence,** ii. 65.
Origen's theory of, ii. 66 ; application of the hypothesis to the solution of the problem of original sin, ii. 214 ; arguments against it, ii. 215 ; preëxistence of Christ's human nature, ii. 421 ; arguments against, ii. 427.
- Premillennial Advent,**
theory of, iii. 861 ; arguments against it, iii. 862 ff.
- Presence,**
different kinds of, iii. 670 ; the Reformed doctrine as to the sense in which Christ is present in the Lord's supper, iii. 637 ff. ; Calvin's doctrine on the subject, iii. 628 ff. ; Lutheran doctrine, iii. 670 ff. ; modern philosophical doctrine, iii. 656 ff. ; the doctrine of Romanists, iii. 678 ff.
- Preservation,** i. 575.
Scriptural doctrine, i. 581 ; not a mere "negative act," i. 576 ; not a continued creation, i. 577 ; objections to so regarding it, i. 578 ff.
- Prichard, James Cowles, M. D.** (d. 1848),
his definition of species, ii. 80.
- Priest,**
Scriptural meaning of the word, ii. 464 ; Christ is truly a priest, ii. 465 ; He is our only priest, ii. 466 ; the ministers of the gospel are not priests, ii. 467 f. ; as applied by Protestants to Christian ministers, the word priest means presbyter, ii. 466 ; Romish doctrine on the subject and its consequences, ii. 467 ; the overthrow of that doctrine one of the great achievements of the Reformation, ii. 467 ; Christ saves us as a priest, ii. 496 ; his work as priest : see the words *Sacrifice*, *Satisfaction*, and *Intercession*.
- Priestley, Doctor Joseph** (d. 1804),
developed the materialistic theory of Hartley, i. 252 ; his principal philosophical works, i. 253.
- Primary Beliefs,**
or intuitive truths, i. 192 ; our only protection from utter scepticism, i. 340, ii. 10, iii. 697.
- Private Judgment,**
right of: at the Reformation, i. 80 ; proved, i. 183.
- Probability,**
Jesuit doctrine of, iii. 446.
- Proclus,**
a Neo-Platonist, i. 328.
- Procter, Frances** (Vicar of Witton),
his history of the Book of Common Prayer : the prayer for the dead in the Liturgy of Edward VI., iii. 742.
- Prohibited Marriages,**
the Levitical law regarding them still in force, iii. 410 ; the reason for such prohibition, iii. 408 f. ; how is the Levitical law on this subject to be interpreted, iii. 413 ; the cases expressly stated in the law, iii. 415 ; cases of the same degree of kindred not mentioned, iii.

- 416; the impropriety of such marriages varies with the degree of relationship, iii. 417; affinity, as well as consanguinity, made a ground of prohibition, iii. 419 f.; the general design of these laws, iii. 421.
- Proletariat**, the, iii. 432.
- Propagation**,
law of: as accounting for hereditary depravity, ii. 214.
- Property**,
the right of: does not rest on compact, or expediency, or the law of the land, but on the will or ordinance of God, iii. 421 ff.; community of goods not enjoined in the Scripture or recommended by the example of the early Church in Jerusalem, iii. 428; violations of this right common, and often tolerated, iii. 434; how far the disposition of property may be controlled by the law of the land, iii. 427.
- Prophecy**,
the design of, iii. 790.
- Prophet**,
Scriptural usage of the word, i. 158, ii. 462; nature of the influence under which the prophets spoke or wrote, i. 154; in what sense were the prophets the organs of God, i. 156; the sense in which the writers of the historical books of Scripture were prophets, i. 159; the usage of the word in the New Testament, and the distinction between the apostles and prophets, the former being permanently and the latter only occasionally inspired, i. 139 f., 159 f.; the sense in which Christ is our prophet, ii. 463; how He executes the office, ii. 463.
- Propitiation**,
meaning of the word as distinguished from expiation, ii. 478.
- Protestant Rule of Faith**, i. 151.
theory of the Church, i. 134; the distinguishing principles are that the Scriptures are the only infallible rule of faith and practice, i. 151; the right of private judgment, i. 183; that every sinner has the right of access to God through Jesus Christ, without the intervention of any human priest, ii. 467.
- Protevangelium**, i. 483.
- Protoplasm**,
used in two senses: living as opposed to dead matter, and matter which supports life, i. 269 f.; protoplasm (matter exhibiting the phenomena of life), differs from dead matter only in the aggregation of its molecules, i. 270; Doctor Stirling's statement and refutation of the doctrine, i. 287 ff.; Doctor Beale's objections to it, i. 293; Mr. Russell Wallace's rejection of it, i. 295; makes matter do the work of mind, which ends in denying any distinction between matter and mind, i. 297.
- Proudhon**,
the communist: his denial of the right of property, iii. 431.
- Providence**,
how defined, i. 575; includes preservation and government, i. 575; nature of preservation, i. 575 ff.; providential government, i. 581; proof that the control of God extends over all his creatures and all their actions, i. 583 ff.; over the external world, i. 586; over the minds and hearts of men, i. 587 f.; over free acts, i. 588; over sinful acts, i. 589; nature of this providential government, or of God's relation to the world: the Deistical or mechanical, i. 591; theory of entire dependence, i. 592; theory that there is no efficiency except in mind, i. 595; theory of pre-established harmony, i. 597;

doctrine of "concurſus," i. 598 ff.; Scriptural principles: the real exiſtence of matter, i. 605 f.; the efficiency of physical forces, i. 606; theſe uniformly acting forces, or laws of nature, always controlled by God, i. 607; the divine efficiency in relation to vital proceſſes, i. 610; over mind, i. 614; diſtinction between the providential efficiency of God, and the operations of the Spirit, i. 614.

Prudentius,

on the intermediate ſtate, iii. 739.

Pſalter of Mary, iii. 286.

Punishment,

the primary ground of its infliction is not the reformation of the offender, or the prevention of crime, but the ſatisfaction of juſtice, i. 417 ff.; puniſhment not merely a natural conſequence, i. 426, iii. 197; capital puniſhment, iii. 363; future puniſhment, iii. 868 ff.

Purgatory,

the Romiſh doctrine, iii. 749; arguments urged by Romaniſts in ſupport of the doctrine, iii. 751 ff.; arguments againſt it, iii. 757 ff.; under the power of the keys, iii. 750, 758; this doctrine the great engine of prieſtly power, iii. 751; its hiſtory, iii. 766 ff.

Puritan,

hiſtorical uſe of the word: the broader and the more reſtricted ſenſe of the term, iii. 544; the Puritan theory of the Church, iii. 544 f.; principles regulating admiſſion to Church privileges, iii. 569, 571.

Puſey, Doctor, Edward Bouverie
(Oxford),

on prayers for the dead, iii. 752; his denunciation of the doctrine of purgatory, iii. 752, 756.

Q.

Quakers,

their origin, i. 88; their peculiar religious ſyſtem a form of miſticism, i. 92; Barclay's views, i. 93; doctrine of the orthodox Quakers, i. 90; different views as to the nature and authority of the "inward light" given to all men, i. 92 f., 95; what is meant by the leading of the Spirit, i. 96 f.; many called Quakers are really Deiſts, i. 92.

Quenſtedt (Lutheran theologian, A. D. 1617-1688),

on the diſtinction between revelation and inſpiration, i. 156; the attributes of God differ from each other only in our conceptions, i. 370; he teaches however that they are not all to be reſolved into cauſality, i. 373; nature of God's omnipreſence, i. 384; his idea of the divine immutability, i. 391; defines the will of God "the eſſence of the Deity conſidered as inclined to good," i. 402; "concurſus" he underſtands to be the influx of the divine efficiency into that of the creature, ſo that the two are one, i. 599; the difference of God's coöperation with neceſſary and free cauſes, i. 601; in ſinful acts: the effect is from God, the defect from the creature, i. 602; common grace is the grace common to all who hear the goſpel, not to all mankind, ii. 656, 657; the Word of God has inherent, ſupernatural, divine power, which is always ſavingly efficacious unleſs reſiſted, ii. 656, 657, iii. 480, 481; the Spirit only acts in and through the Word: the action or efficiency of the two are one and inſeparable, iii. 481; the world is to be annihilated, iii. 853.

Quietism,

a form of mysticism, i. 84; the leaders of the movement: Michael Molinos (d. 1697), a Spanish priest, his principal work "*Manuductio Spiritualis*": Madame Guyon (d. 1717), "*The Bible, with reflections regarding the inward life*": Archbishop Fénelon, who published in 1697 "*Explication des Maximes des Saints sur la Vie Interieure*," i. 86, 87; the movement a protest against Ritualism in favour of spiritual religion, i. 84.

R.**Race, Human,**

origin of, ii. 3 ff.; antiquity of, ii. 33 ff.; unity of, ii. 77 ff.

Ratherius (Bishop of Verona, d. 974), admitted only two sacraments, iii. 497.

Rationalism,

meaning of, i. 34; deistical rationalism, i. 35; arguments against, i. 35 ff.; rationalism proper, i. 39; arguments against, i. 40 ff.; history of, i. 42 f.; dogmatism, i. 44; arguments against, i. 46 f.

Rauch, President,

no real dualism in our constitution: man is soul only, iii. 19.

Realism,

as a philosophical theory, ii. 51 ff.; objections to as such, ii. 55 ff.; a modified form of the theory, ii. 61 f.; its application to anthropology, ii. 54; as an explanation of the relation between Adam and his posterity, ii. 216; its application to the doctrine of original sin, ii. 222; to the doctrine of the person of Christ, ii. 449, iii. 652 ff.; to justification, iii. 200; to the Eucharist, iii. 656 ff.

Reason,

the use of the word, i. 34; its office in matters of religion: it must receive the truth proposed ("*usus instrumentalis*," i. 49; it must judge of the credibility or possibility of the object proposed to faith ("*judicium contradictionis*"), i. 50 ff.; it must judge of the evidence of the truth, i. 53; what is contrary to reason cannot be true, iii. 83; what reason cannot discover, comprehend, or demonstrate may be true, iii. 75, 82; the first truths of reason are of divine authority, i. 52, 280.

"**Reatus Culpæ,**
et reatus pœnæ," ii. 189.

Reconciliation,

when of God to man and when of man to God, ii. 514.

Redeemer,

the sense in which Christ is our Redeemer, ii. 516; his qualifications for the office, ii. 456; his work as such, ii. 361; our only Redeemer, ii. 455.

Redemption,

Scriptural meaning of the word, ii. 245, 477, 516; the ransom was Christ himself, ii. 515; this redemption is from the penalty of the law, ii. 516; from the law itself, ii. 517; from sin, ii. 518; from Satan, ii. 518; from all evil, ii. 520; its necessity, ii. 245; that infants need and are the subjects of redemption a proof of original sin, ii. 245.

Redemption, Covenant of,

as distinguished from the covenant of grace, ii. 358 f.; its parties, ii. 359; its conditions, ii. 361; its promises, ii. 362.

Reformation, the,

effect upon the popular mind, i. 79; not responsible for the disorders which followed it, i. 80; its principles: that the Scriptures are the only rule of faith and practice, i. 152; the

right of private judgment, i. 183; Christ our only mediator and priest, through whom all men have free access to God, ii. 455, 466 ff.

Reformed, the,

held and still hold the Augustinian system as presented on ii. 333; their doctrine on the decrees of God, i. 535; on the original state of man, ii. 98 ff.; on the fall, ii. 123; on the imputation of Adam's sin to his posterity, ii. 192; on original sin, ii. 227; on inability, ii. 258 ff.; on the plan of salvation, ii. 331; on the person of Christ, ii. 405; on his satisfaction, ii. 481; on the design of Christ's death, ii. 544 ff.; on common grace, ii. 654; on efficacious grace, ii. 680 ff.; on regeneration, iii. 30; on faith, iii. 60 ff.; on justification, iii. 114 ff.; on sanctification, iii. 213; on the sacraments, iii. 487; on baptism, iii. 526, 579; on the Lord's Supper, iii. 626, 631 ff.

Regeneration,

different senses in which the word is used, iii. 3-5; on the part of God, not a moral suasion, but an act of his mighty power, ii. 683 ff., iii. 31; in the subjective sense of the word (the change effected), not a change in the substance of the soul, iii. 6, 32; Doctor Emmons' doctrine, iii. 7; Professor Finney's doctrine, iii. 8; Doctor Taylor's view, iii. 11; not a change in any one faculty of the soul, iii. 15; not in the affections alone, not only in the understanding, not in the higher as distinguished from the lower powers, iii. 16, 17; doctrine of the modern philosophical theologians on this point, iii. 18 f.; Ebrard's doctrine, iii. 22; doctrine of De-

litzsch, iii. 25; doctrine of the Latin Church, iii. 27; doctrine of the Church of England, iii. 28; according to the common evangelical doctrine, it is a new life, iii. 33; a new birth, iii. 35; a new heart, iii. 35; the whole soul is the subject of the change, iii. 36; the necessity of regeneration, iii. 30 ff.; its necessity even in the case of infants, a proof of original sin, ii. 246; the sense in which the soul is the passive subject of the change, ii. 688; baptismal regeneration, see *Baptism*.

Regulative Knowledge,

the theory of, as presented by Hampden, Hamilton, and Mansel, i. 354; objections to the theory, i. 355 f.

Reid, Doctor Thomas (d. 1796),

on the doctrine of contingency, ii. 283; nature of moral liberty, ii. 286; a free act is an act of which the agent is the cause, ii. 290, 294; admits that certainty is consistent with liberty, ii. 300, 305; on the nature of belief, iii. 43.

Relics,

worship of, in the Romish Church, iii. 300; frauds connected with them, iii. 458.

Religion,

meaning of the word, i. 20; the theory which makes theology the science of religion (in the subjective sense of the word), i. 65; relation of religion and morals, iii. 260; the religious as much a natural element, in our constitution, as the moral, i. 342, iii. 342.

Remonstrants,

why so called? ii. 327; the decisions of the Synod of Dort against which they remonstrated, ii. 327; they taught that hereditary depravity is not of the nature of sin, ii. 327;

deny the inability of fallen men to do what is spiritually good, ii. 327; this ability however is "gracious," *i. e.*, due to the grace of God, ii. 327, 675; this grace granted in sufficient measure to all men, ii. 328, 675; those who improve this grace are converted or saved, ii. 328; those whom God foresees will thus believe and persevere in faith, He elects and determines to save, ii. 328; grace is called efficacious "ab eventu," ii. 676; justification, with them, is simply pardon, iii. 190; the ground of it faith, or evangelical obedience, iii. 167, 190 ff.; the work of Christ not a satisfaction to justice, ii. 575; the works which are declared not to be the ground of justification are the perfect works of the Adamic law, iii. 136 f.; on perfection in this life, iii. 253 f.; on the sacraments, iii. 490.

Renan,

defines pantheism as materialism or the denial of a living God, i. 301.

Representation,

the principle of, everywhere recognized in Scripture, ii. 198.

Reprobation,

how far sovereign and how far judicial, ii. 320, 321.

Reservation, Mental, iii. 445.

Reserve,

in teaching, iii. 87.

Resurrection,

of Christ, the certainty of, ii. 626; the importance of, ii. 627; of men, the doctrine of, iii. 771; the identity of the present and future bodies, iii. 774; wherein that identity consists, iii. 775; nature of the resurrection body, iii. 780; in what sense it is to be spiritual, iii. 783; the general resurrection coincident with the second advent of Christ,

iii. 838; of the martyrs, iii. 841; the doctrine not borrowed by the Hebrews from the heathen, iii. 785; history of the doctrine, iii. 785.

Reubelt, J. A.,

a translator of "Gess : The Scriptural Doctrine of the Person of Christ," ii. 431.

Revelation,

supernatural, possibility of, i. 35; necessity of, i. 36, 364, iii. 75; evidences of, i. 53; its relation to philosophy, i. 55, iii. 76, 78; to science, i. 57; the progressive character of the revelations contained in the Bible, i. 446; revelation distinguished from inspiration, i. 155.

Revelation, the book of, iii. 826.

Reward,

relation to works, iii. 243 f.; Romish doctrine on the subject, iii. 241; merit of congruity and of condignity, iii. 241.

Richard, of St. Victor (d. 1173),

held that the truths of faith should be sustained by rational demonstration, i. 74; he belonged to the class of evangelical mystics, i. 79.

Righteousness,

original : wherein it consisted, ii. 99; Romish doctrine on the subject, ii. 103; Pelagian doctrine, ii. 106; arguments to prove, against the Pelagian doctrine, that moral character may precede moral action, ii. 107 ff.; the two distinct meanings, the moral and the forensic, of the word righteousness, iii. 119, 141; the righteousness of Christ : wherein it consists, iii. 142; in what sense is it the righteousness of God? iii. 143; the sense in which it is imputed to the believer, iii. 144;

Ritter,

his exposition of the philosophy of Scotus Erigena, i. 329; on Anselm's doctrine of the relation of faith and reason, i.

75; on the philosophy and theology of Duns Scotus, ii. 717; on the world-period, of Brahmins, Stoics, and Plato, iii. 787.

Ritualism,

the theory that grace and the benefits of redemption are conveyed only through the sacraments; opposed to the Scriptures and to the whole spirit of Christianity, iii. 520 f.

Rivet, Andrew,

his work against the doctrine of mediate imputation and in support of the decision of the French Synod against Placeus, ii. 206.

Robinson, Doctor Edward (d. 1863),

his refutation of the legend of the discovery of the true cross, iii. 461; his arguments to show that, from the scarcity of water, the baptism of the multitudes of the early Christians, by immersion, was well nigh impossible, iii. 534 f.

Romanists,

their doctrine as to the rule of faith, i. 104; incompleteness and obscurity of the Scriptures, i. 105 f.; on tradition, i. 108 ff.; their theory of the Church, i. 129 ff.; the organ of its infallibility, i. 112; their doctrine on the original state of man, ii. 103; on sin, ii. 164; on original sin, ii. 174 ff.; on the imputation of Adam's sin, ii. 175; on the person of Christ and the Trinity they teach the doctrine of the Church universal: see those subjects; on Christ's descent into hell, ii. 621; on the satisfaction of Christ, ii. 484; on the doctrine of grace or influence of the Spirit, ii. 717; on regeneration, iii. 27; on faith, iii. 89; their distinction between explicit and implicit faith, iii. 86; between faith as formed and unformed,

iii. 94; relation of faith to justification, iii. 165; their doctrine on justification, iii. 166; on good works, iii. 135, 233, works of supererogation, iii. 234; precepts and counsels, iii. 235; on perfectionism, iii. 251; on the decalogue, iii. 273; invocation of saints and angels, iii. 281; idolatrous worship of the Virgin Mary, iii. 285; worship of images, iii. 296; marriage a sacrament, iii. 398; on divorce, iii. 397; on the sacraments, iii. 489; their number, iii. 492; their efficacy, iii. 508; on baptism, iii. 609; on the Eucharist, iii. 677; transubstantiation, iii. 678; adoration of the host, iii. 681; the state of the dead, iii. 743; the "limbus patrum" iii. 744; "limbus infantum:" no unbaptized infant is a partaker of the redemption of Christ, iii. 745; hell, iii. 747; heaven, iii. 748; purgatory, iii. 749; satisfactions for sin, iii. 753; the power of absolution, iii. 494, 753, 758; on Antichrist, iii. 831.

Romans,

epistle to the, the positions which it assumes or asserts, ii. 494.

Rosa Maria,

of Lima: miracles ascribed to her, iii. 456.

Rosenkranz,

the identity of God and man, the fundamental principle of religion and philosophy, i. 6; avowed deification of evil, i. 307.

Rosenmüller, John George (d. 1815),

literal meaning of the Third Commandment, iii. 305; Genesis ix. 6, enjoins death as the punishment of murder, iii. 363; the law in Leviticus xviii. 18 does not forbid the marriage of a deceased wife's sister, iii. 416; marriage constitutes the

nearest of all human relationships, iii. 419.

Rule of Faith,

rationalistic doctrine of, i. 34;
the mystical theory or doctrine
of an "inward light," i. 61;
Romanist doctrine, i. 104;
Protestant, i. 151.

Rules of Interpretation, i. 187.

Rupert (abbot of Deutz: d. 1135),
regarded baptism and the Lord's
Supper alone as sacraments,
iii. 497.

Ruysbroek, John (d. 1381),
generally classed among the pan-
theistical mystics, but not by
Ullmann, i. 78.

S.

Sabbath, the,

its origin and design, iii. 321; its
importance as connected with
the preservation of the knowl-
edge of God as creator of the
world, iii. 322; it was institu-
ted at the beginning, and is of
perpetual obligation, iii. 323 ff.;
objections to that proposition,
iii. 331 ff.; it was incorpo-
rated into Christianity by the
authority of the Apostles, iii.
329; the proper interpretation
of such passages as Colossians
ii. 16, and Romans xiv. 5, iii.
332; its importance as the di-
vinely appointed means of
promoting the religious educa-
tion of men, iii. 331; how is
the Christian Sabbath to be
sanctified? iii. 336 ff.; as the
Sabbath is a Christian institu-
tion, and this is a Christian
nation, it is the right of the
people, that the law of the land
should guard the day from open
profanation, iii. 340 ff. *Authors
referred to* (all volume iii.):
Bähr, 337; Baumgarten, 326;
Delitzsch, 326; Eichhorn, 328;
Grotius, 326; Hebenstreit,
328; Hengstenberg, 326, 337,

347 f.; Hopkins, 347; Kno-
bel, 327; McIlvaine, 347; Mi-
chaelis, 328; Paley, 329; Pal-
mer, 324, 334; Selden, 328,
337; Spencer, 328; Vitranga,
337.

Sabellianism, i. 452, 459.

Sacraments,

etymology and use of the word
"sacrament," iii. 485; theologi-
cal definition, how determined,
iii. 486; definition given by the
Reformed, iii. 487; Lutheran
definition, iii. 488; Romish
definition, iii. 489; Remon-
strant view of their nature,
iii. 490; number of the sacra-
ments: Romanists admit
seven, namely, besides baptism
and the Lord's Supper, confir-
mation, iii. 492; penance, iii.
493; orders, iii. 494; matri-
mony, iii. 495; extreme unction,
iii. 495; the number "seven"
arbitrary, iii. 496; efficacy of
the sacraments: Zwinglian
doctrine, iii. 498; doctrine of
the Reformed Church, iii. 499
ff.; Lutheran doctrine, iii.
502 ff.; Romish doctrine, iii.
508 ff.; the meaning of "ex
opere operato," iii. 509; the
administrator of the sacra-
ments: the Reformed and Lu-
therans agree that (except, as
Lutherans say, in case of nec-
essity) he should be a minis-
ter of the Word, iii. 514; the
doctrine of Romanists on that
point and their doctrine of in-
tention, iii. 515; the necessity
of the sacraments: the Re-
formed teach that they have
the necessity of precept, iii.
516; Lutherans and Roman-
ists that they have the neces-
sity of means, that is, that the
blessings which they signify
cannot be otherwise obtained,
iii. 516 ff.; validity of the sac-
raments, iii. 523. *Authors re-
ferred to* (all vol. iii.): Ago-

bard, 497; Aquinas, 489, 493, 512; Augustine, 486, 497, 502; Baier, 518; Bellarmin, 490, 493, 511, 515; Biel, 512; Bruno, 497; Calvin, 501; Chemnitz, 507; Cyril of Jerusalem, 497; Freund, 486; Fulbert, 497; Gerhard, 489, 519; Guericke, 501 ff., 518; Guigo, 503; Hahn, 497; Hase, 502; Hildebert, 497; Herzog, 497; Hollaz, 514; Hugo of St. Victor, 497; Jerome, 486; Justin Martyr, 497; Klee, 513; Köllner, 513; Lanfranc, 497; Limborch, 491; Lombard, 486; Luther, 504; Melancthon, 504; Möhler, 513; Perrone, 490 ff., 509; Peter Damiani, 497; Petrus de Palude, 513; Pseudo-Dionysius, 497; Ratherius, 497; Rupert, 497; Schmid, 506; Theodulf, 497; Zwingle, 491, 498.

Sacramentum,

use of the word in the Latin classics, iii. 485; its use in the Vulgate, iii. 398 ff., 486; its use by the Latin fathers, iii. 486.

Sacrifices,

different views as to their nature and design, ii. 498; the Scriptural doctrine on the subject, ii. 499; proof of the doctrine as stated, ii. 499 ff.; from the meaning of the words used, ii. 501; from the ceremonies attending them, ii. 503; from the use of the phrase "to bear sin," ii. 504; from Isaiah liii., ii. 507; from the teaching of the New Testament on the subject, ii. 508 ff.; Christ saves us as a sacrifice, ii. 498 ff.; sacrifice of praise, iii. 613; the Lord's Supper not an expiatory sacrifice, iii. 685.

Saints,

why the people of God, under the Old Testament, are so called, iii. 551 ff.; why Christians are so called, iii. 573; the invocation of, iii. 281.

Salvation,

the conditions of, i. 29; of infants, i. 26; not confined to members of any ecclesiastical organization, i. 134; not conditioned on the reception of the sacraments, iii. 516, 517; plan of salvation, ii. 313.

Sanctification,

an effect of faith, iii. 108; its nature, iii. 213; how it differs from justification, iii. 213; not mere moral reformation but a supernatural work, iii. 213 ff.; consists in putting off the old, and putting on the new man, iii. 221; the process as described in Romans vii. 7-25, iii. 222 f.; Galatians v. 16-26, iii. 224; Ephesians iv. 22-24, iii. 225; method of sanctification, iii. 226 ff.; its fruits are good works, iii. 231 ff.; See *Good Works*; sanctification never perfect in this life, iii. 245 ff. See *Perfectionism. Authors referred to* (all volume iii.): Agricola, 238; Amsdorf, 239; Bellarmin, 242, 252; Dörner, 239; Episcopius, 253; Finney, 255; Fletcher, 254; Gerhardt, 229; Limborch, 253; Mahan, 255; Major, 239; Melancthon, 238; Möhler, 252; Peck, 254; Wesley, 254.

Satan,

the distinction observed in the Greek of the New Testament between *δαίμονια* and *διάβολος*, i. 643; designations applied to him, i. 643; a personal being, i. 643; doctrine concerning him not derived by the Hebrews from the heathen, i. 643; agency and power attributed to him, i. 644; patristic doctrine of Christ's offering Himself as a ransom for men, ii. 564 ff.; how Christ redeems his people from the power of Satan, Hebrews ii. 15, ii. 518.

Satisfaction of Christ,

points of difference between pecu-

niary and penal satisfaction, ii. 470 ff.; the Protestant doctrine as presented in the symbols of the Lutheran and Reformed churches, ii. 480 ff.; its intrinsic worth, ii. 482; the Romish doctrine on that point, ii. 484; the doctrine of the Scotists and Remonstrants denying the intrinsic worth of Christ's satisfaction, ii. 485; Christ's satisfaction rendered to justice, ii. 489; rendered to the law, ii. 493; proof of the Protestant doctrine from the priestly office of Christ, ii. 496; because He was a sacrifice for our sins, ii. 498 ff., 508 ff.; and bare our sins, ii. 504; He saves us by his death, by his blood, ii. 514; He was made a curse for us, ii. 516; He redeems us from the law as a covenant of works, ii. 517; the Protestant doctrine concerning satisfaction, involved in what the Bible teaches of the believer's union with Christ, and other doctrines, ii. 520; the doctrine is implied (and therefore proved) in the religious experience of believers in all ages, ii. 523; objections urged against the doctrine: the only legitimate objections must be those founded on Scripture, ii. 527; it is said that the innocent cannot be treated as guilty, or the guilty as innocent, ii. 530 ff.; the modern substitute for the Protestant doctrine unsatisfactory, ii. 533 ff.; it is denied that there is any such attribute in God as vindicatory justice, which calls for satisfaction on account of sin, ii. 539; the common doctrine assumes an antagonism in God between love and justice, ii. 540; satisfaction unnecessary if the sinner repents; ii. 541; the concise statement given by Delitzsch

of the essential elements of the church doctrine, ii. 543; the satisfaction of Christ rendered specially for those given to him by the Father, ii. 544 ff.; but as it is infinitely meritorious and as well suited to one man as to another, it is an adequate ground for the offer of salvation of men, ii. 557; the Romish doctrine of satisfaction as a part of repentance, iii. 493, 753. *Authors referred to* (all volume ii.): Alexander, 508; Anselm, 486; Bähr, 498; Bretschneider, 484, 513; Calvin, 513; Cuccellæus, 486; Delitzsch, 498; 507, 512, 543; Dörner, 538; Ebrard, 496, 533; Eisenmenger, 500; Emmons, 484; Fairbairn, 501; Harbaugh, 533; Hofmann, 498; Keil, 498; Limborch, 486; Meyer, 509; Michaelis, 498, 501, 508; Outram, 500; Robinson, 512; Schoettgen, 500; Schmidt, 512; Scotus, Duns, 486; Sykes, 498; Toplady, 526; Wahl, 512; Wegscheider, 513; Wesley, 526; Young, 498.

Saving Faith,

founded on the testimony of the Spirit with and by the truth, iii. 68; proof of that doctrine from Scripture and from experience, iii. 70 ff.; it is not mere assent, but includes trust, iii. 90 f.; its special object is Christ, iii. 96; and consists in the act of receiving him, in all his offices, as our God and Saviour, iii. 97, 99; how far must the sinner believe that God, for Christ's sake, is reconciled to him personally, iii. 99 ff.; assurance not necessary to saving faith, iii. 106; the grounds of the assurance of salvation as presented in Romans viii., iii. 110; this faith works by love and purifies the heart, iii. 93.

- Scapula**,
his lexicon on the word *βαπτίζω*,
iii. 528.
- Schaff, Doctor Philip** (New York),
theory of historical development,
i. 118; on the question whether
the numerical identity of es-
sence in the persons of the
Trinity is taught in the Nicene
Creed, i. 463; the doctrinal val-
ue of his "Christ in Song," ii.
591; on the marriage of the cler-
gy in the early Church, iii. 374.
- Schelling, Frederick William Jo-
seph** (d. 1854),
taught that the higher reason has
immediate cognizance of God,
i. 335; makes God at once the
"natura naturans" and the "na-
tura naturata," i. 563; the his-
tory of the world is the judg-
ment of the world, iii. 845.
- Schleiermacher, Frederick Daniel
Ernest** (d. 1834),
makes religion consist in the
consciousness of entire depen-
dence, i. 21, 65, 173; and the-
ology in the exposition of the
truths or doctrines involved in
that consciousness, i. 66; his
doctrine concerning the na-
ture and attributes of God, i.
370, ii. 138; God's omniscience
the sum of all knowledge, i.
395, 402; omnipotence is the
productivity of what actually
is; the actual alone is possible,
i. 411; holiness of God the
causality in Him which pro-
duces conscience in us, i. 370,
415; love the attribute in vir-
tue of which God communi-
cates Himself, i. 428; his doc-
trine on the Trinity, Sabellian
in the form of its statement, i.
481; revelation providential, i.
66; inspiration due to the ex-
citement of religious feeling, i.
66, 174 ff.; his anthropology:
man in the form in which God
(der Geist) comes to self-con-
sciousness on earth, ii. 447;
his doctrine of sin, ii. 138 ff.;
- his Christology: Christ the
ideal man, yet God in fashion
as a man, ii. 441; his Soteri-
ology, ii. 442; iii. 21, 204 f.; the
Church, ii. 442, 448 f., iii. 21;
doubtful utterances as to the
personal existence of man af-
ter death, ii. 57; general out-
line of his system, ii. 138, 139;
he was a devout worshipper of
Christ, ii. 440.
- Schmid, Doctor Henry** (Lutheran,
Erlangen),
on the universal call of the Gos-
pel, ii. 645; his citation of Lu-
theran authorities in support of
the doctrine of imputation of
Christ's righteousness, iii. 145;
diversity of view among Lu-
therans on the nature and effi-
cacy of the sacraments, iii.
506; the inherent, supernatural
power of the Word of God, iii.
480; on the annihilation of the
world, iii. 853.
- Schoettgen, Christian** (d. 1751),
on the Mosaic sacrifices, ii. 500.
- Schoolmen**,
the general characteristics of the
scholastic period, i. 73; differ-
ent classes of the theologians of
that period, i. 74 f.; the mystic
schoolmen, i. 76 ff.; diversity
of opinion among the mediæval
theologians on the doctrine of
sin, ii. 169-174; and on the
doctrine of grace, ii. 714 ff.
- Schultz, Doctor Hermann** (Stras-
burg),
the general belief of a future
state under the Old Testament
dispensation, iii. 719.
- Schwarz, Doctor Carl**,
his "History of the Latest Theol-
ogy": the inconsistency be-
tween the philosophy and the
theology of Schleiermacher, ii.
448; on Dörner's doctrine of
the all-personality of Christ, ii.
449; the "mediating theology"
of the modern Germans pro-
nounced a failure as not being
faithful either to speculative

principles or to Christianity, ii. 453.

Schwegler, A.,

his "History of Philosophy:" he says that Monism, since the introduction of Christianity, has been the fundamental tendency of philosophy, i. 328.

Schweizer, Alexander,

"Glaubenslehre der Reformirten Kirche": he makes absolute dependence on God as the only cause, the fundamental principle of the Reformed theology, i. 593; citations from the Reformed theologians on the imputation of Christ's righteousness, iii. 145; the essential element of Christ's work is his founding a community animated and pervaded by his theanthropic life, iii. 202.

Schwenkfeld, Caspar (d. 1561),

the redemption of men effected by communicating to them the substance of God, i. 82, ii. 586; his peculiar views of the Lord's Supper: he said that "This (bread) is my body" means "My body is bread," i. 83; his followers continue as a distinct sect in Germany and in this country, ii. 587.

Science

and Revelation, i. 57; and theologians, i. 285.

"Scientia"

"libera" and "necessaria," i. 397; "media," i. 398; origin and application of the theory, i. 399.

Scotch Confession (of 1560),

teaches Calvin's peculiar doctrine on the Eucharist, iii. 630, 631, 649.

Scotus, Duns,

Franciscan monk, Professor of Theology at Oxford, d. 1308: the Franciscans called after him, in reference to their theology, Scotists, the opponents of Thomas Aquinas and the Dominicans called Thomists,

ii. 173 f., 715; the Scotists taught that original sin is merely negative, consisting in the loss of original righteousness as a supernatural gift, ii. 173; men since the fall retain plenary ability to do what God requires, ii. 173; they are however weak and need the assistance of divine grace, ii. 174; they tended to confound the operations of the Spirit with the providential efficiency of God, ii. 716; denied that the satisfaction of Christ had anything more than a finite merit: anything avails for what God sees fit to take it, ii. 486, 717; denied the doctrine of Aquinas that the sacraments contain grace, or inherent power, iii. 490; and denied that they require it in the recipient, iii. 513.

Scotus, John Erigena (b. 800-815),

the principles of his philosophy, i. 329; translated the works of the so-called Dionysius the Areopagite, and thus favoured the rise of mysticism, in the Church, i. 330; made the knowledge and will of God identical, i. 394; the universe coeval with God, i. 554.

Scriptures, the,

the canon of, i. 152; their divine origin, i. 37 ff.; their inspiration and infallible authority, i. 153; their completeness as containing all the extant, supernatural revelations of God, i. 182; their perspicuity as requiring no authoritative, visible interpreter, i. 183; it is in such a sense the only infallible rule, that nothing is sin but what they condemn, and nothing morally obligatory but what they enjoin, iii. 270; every man has the right to read them and interpret them for himself, i. 183; they are the necessary means of saving

knowledge, i. 25, ii. 646 ff.; parents are bound to see that they are made part of the education afforded to their children, iii. 353 ff.

Scudamore, W. E.,

formerly Fellow of St. John's College, "Eucharistica, a commentary on the order for the Administration of the Lord's Supper": on the kind of bread used in that ordinance, iii. 615; on mixing water with the wine in the Eucharist, iii. 617; on mixing bread and wine together and the Syrian practice of dipping the bread into the wine, iii. 620; on withholding the cup from the laity: enjoined by the Council of Constance, iii. 621.

Second Advent. See *Advent*, iii. 79 ff.

Second Canon,

as some Romanists call the Apocryphal books of the Old Testament, i. 105.

Second Commandment, iii. 290 ff.

Seiss, Doctor Joseph Augustus,

his book, entitled "The Last Times," teaches that the final judgment is to be a protracted administration, iii. 845; men and nations are to survive the end of the world as described by St. Peter, iii. 864; this earth freed from the curse is to be the future heaven of the redeemed, iii. 866.

Selden, John (d. 1654),

"De Legibus Hebræorum," teaches that the Jewish Sabbath was simply a day of relaxation, iii. 337.

Seleucia, Council of (A. D. 359),

adopted a Semi-Arian Creed, i. 144.

Self-Defence,

the right of, iii. 364, 365.

Self Determination,

distinguished from self-determination of the will, ii. 294.

Selfishness,

the theory which makes all sin

to consist therein, ii. 144; objections to it, ii. 145.

Semi-Arians,

their doctrine concerning Christ, i. 455 f., 459.

Semi-Pelagianism,

arose principally from the opposition of the monks to Augustine's denial of the merit of good works, and his doctrine of predestination, ii. 165; the principal leaders of the movement were Cassian, Vincent of Lerins, and Faustus of Rhegium, ii. 165; they taught that men are enfeebled, but not spiritually dead, since the fall of Adam, ii. 166, 712 f.; they need the assistance of divine grace, ii. 166, 712 f.; this assistance is moral suasion as to its nature and mode of action, ii. 167, 714; the sinner begins the work of turning to God (he does not need the "gratia præveniens"), ii. 167; God aids the efforts of the returning sinner, and the sinner coöperates with the aid or grace afforded, ii. 167; of course there is no sovereignty in election or predestination, ii. 165, 712; this system sanctioned by the Synod of Arles, A. D. 475, ii. 166; condemned by the councils of Orange and Valence, A. D. 529, ii. 167 f.; in the Latin Church the Dominicans were inclined to Augustinianism, the Franciscans to Semi-Pelagianism, ii. 715 f.; the Council of Trent took a middle ground between these parties, ii. 717.

Semler, John Solomon (d. 1791),

"Historia descensus Christi ad inferos," ii. 621.

Senses, the,

we are compelled by a law of our nature to confide in their testimony within their legitimate sphere, i. 60; they give us immediate knowledge of the ob-

jective reality of their objects, i. 192; Romanists deny their authority in matters of faith, i. 59 f.

Separation,

causes which Romanists admit, justify the separation of husband and wife, iii. 400.

Serpent, the, ii. 127.

Seven Sacraments,

of the Church of Rome, iii. 492 ff.

Seventh Commandment, iii. 368.

Shedd, Doctor W. G. T. (New York),

philosophical explanation of the doctrine of the Trinity, i. 481; his exposition of realism, ii. 52; on the mediæval mystics, i. 76; on the Romish doctrine of original sin, ii. 177; Anselm's doctrine of sin and grace, ii. 715; on the difference between the soteriology of Anselm and that of Protestants, iii. 149.

Sheol, ii. 616; iii. 717, 734, 738.

Shields, Professor Charles Woodruff (Princeton),

on the philosophy of the Absolute, i. 365.

Sin,

the nature of the question concerning it, ii. 130; its psychological, as distinguished from its moral nature, ii. 131; metaphysical theories: (1) the dualistic theory, ii. 132; (2) that sin is merely limitation, ii. 133; (3) Leibnitz's doctrine that sin is a necessary consequence of the imperfection of the creature, ii. 134; (4) Antagonism, ii. 137; (5) Schleiermacher's doctrine, ii. 138; (6) Sensuous theory, ii. 140; (7) that all sin consists in selfishness, ii. 144; doctrine of the early Church, ii. 149; Pelagian doctrine, ii. 152 ff.; Augustine's doctrine, ii. 157; the philosophical element of his doctrine, ii. 157; the sense in which he made sin a negation,

ii. 158; why he so represented it, ii. 159; moral element of his doctrine, ii. 159; connection of his doctrine on sin with his religious experience, ii. 160 ff.; in what sense he makes all sin voluntary, ii. 161; his whole system of doctrine the logical, and Scripturally sustained, consequence of what the Spirit taught him of his own sinfulness, 160 f.

Doctrine of the Latin Church,

great diversity of views in that Church, on the nature of sin, ii. 164; Semi-Pelagian doctrine, ii. 165; doctrine of Anselm, ii. 169; doctrine of Abelard, ii. 169; doctrine of Thomas Aquinas, ii. 171; doctrine of the Scotists, ii. 173; Tridentine doctrine, ii. 174.

Protestant Doctrine,

sin defined by Protestants as want of conformity in act, disposition or state, to the divine law, ii. 180, 187; sin is a specific evil, ii. 181; it has a relation to law: not of expediency, or of reason, but of God, ii. 182; that law requires perfect conformity to its demands, so that everything short of moral perfection in a rational creature is of the nature of sin, ii. 184; it does not, therefore, consist exclusively in acts of the will, ii. 186; sin includes guilt and pollution, *i. e.*, it is related both to the justice and holiness of God, ii. 188. *Authors referred to* (all vol. ii.): Abelard, 169, f.; Ambrose, 151; Amyrant, 205; Andradius, 178; Anselm, 169; Aquinas, 171; Athanasius, 151; Augustine, 132 f., 154, 157 ff.; Baier, 180; Baur, 132 f., 177 f.; Bellarmin, 178 f.; Beza, 209; Bretschneider, 140, 143; Calvin, 209; Cappel, 205;

Cassian, 165; Catharinus, 171; Chemnitz, 171, 178, 185; Clemens Alexandrinus, 151; Cœlestius, 152; Cousin, 134; Cunningham, 209; Cyprian, 151; Edwards, 207, 217 f.; Faustus of Rhegium, 165 ff.; Gerhard, 180, 185; Gess, 140; Gieseler, 151 f., 165; Gottschalk, 168; Guericke, 155, 177; Hagenbach, 169; Hern, 152; Irenæus, 152; Jaeger, 205; Jerome, 185; Justin Martyr, 151; Klee, 152; Köllner, 169, 171 ff., 177; La Place, 205; Leibnitz, 134 ff.; Lucidus, 166; Marck, 211; Melancthon, 180; Meyer, 152; Möhler, 174 f.; Moor, de, 207, 211, 214; Morell, 140; Müller, 132, 138, 140, 148, 159; Münscher, 152, 163; Neander, 132, 152; Origen, 151; Pelagius, 152 f.; Pighius, 171; Quenstedt, 185; Quick, 205; Ritter, 155, 159, 170, 174; Rivet, 206; Schleiermacher, 138; Scotus, Duns, 173; Shedd, 152, 177; Spinoza, 133; Stapfer, 207; Tholuck, 148; Turretin, 211; Venema, 207; Vincent of Lerins, 165; Vitranga, 180, 207; Vogelsang, 211; Walch, 152; Wiggers, 155, 163, 166 ff.; Winer, 177, Zosimus, 155.

Sitting at the Right Hand of God,

import of the expression, ii. 635;
the ground of Christ's exaltation to that dignity, ii. 635.

Sixth Commandment, iii. 362.

Slander, iii. 438.

Sleep of the Soul, iii. 730.

Smalcald Articles,

on original sin, ii. 228; the Spirit operates only through the Word, ii. 657, iii. 480; on the Eucharist, iii. 663.

Social Evil, the, iii. 383, 406.

Socialism, iii. 430.

Socinus, Faustus (Italy, b. 1539),
he admitted the divine authority

of the Scripture, ii. 419; the universal sinfulness of men, ii. 419; eternal death he held was annihilation, ii. 419; he acknowledged the miraculous conception of Christ, and that He was sinless, ii. 419; after his resurrection Christ is exalted over all creatures, ii. 420; and entitled to be called God, and to be worshipped, ii. 420; that He is the only Saviour of men, saving them not only by his teaching but also by his power, ii. 420.

Sonship, Eternal, of Christ, i. 471.

Soteriology,

the third part of theology, ii. 311; modern philosophical views of, ii. 428 ff., iii. 21, 199, 650 ff.

Soul, the,

argument for the existence of God from the existence of the human soul, i. 233 ff.; it is not of the essence of God, ii. 3; it is an immaterial, spiritual substance, distinct from the substance of the body, ii. 42; relation between the soul and body, ii. 44 f., 378 ff.; the soul not a generic rational substance individualized by its union with the body, ii. 51 ff.; the soul and spirit not two distinct elements in the constitution of man, ii. 47 ff.; origin of the soul: the theory of preëxistence, ii. 65; traducianism, ii. 68; creationism, ii. 70; what consciousness teaches us of its nature, i. 377, 378; its state after death: the Old Testament doctrine on that point, iii. 716 ff.; the Protestant doctrine, iii. 724 ff.; the sleep of the soul, iii. 730; the patristic doctrine of the intermediate state, iii. 733 ff.; the doctrine of the Church of Rome, iii. 743 ff.

Sovereignty of God,

on what it is founded, i. 440; manifested in the dispensations of

his providence, ii. 337; and in the dispensations of his grace, ii. 339, iii. 475.

Speaker's Commentary,

the idolatry introduced by Jeroboam consisted in the worship of the true God by idols, iii. 293.

Species,

meaning of the word, ii. 78; definitions of, ii. 79 ff.; evidence of the identity of species, ii. 82 ff.; proof that the human race are of one species, ii. 86 ff.; species immutable, ii. 79; on the different theories of the evolution of species, see *Development. Authors referred to* (all volume ii.): Agassiz, 80; Bachman, 79; Candolle, de, 80; Cuvier, 80; Dana, 81; Flourens, 79; Morton, 81; Prichard, 80.

Speculative Philosophy,

the name given to the system which assumes that all truth is to be deduced from certain postulates of nature and of the laws of being, i. 4 f.; modifications which in modern times this philosophy has induced in the doctrine concerning God and his relation to the world, i. 6, 300; see also under the heads of the several attributes of God; on the nature of man, ii. 62, 447 ff.; on sin, ii. 133-149; on the person of Christ, ii. 429-447; on his work, ii. 450, 589; on regeneration, iii. 18-27; on justification, iii. 196, -212; on the sacraments and the Church, iii. 650-661.

Spencer, Herbert,

"First Principles of a New Philosophy": he teaches that the unity of religion and science consists in both admitting that the power manifested in the universe is inscrutable, i. 42; inscrutable force, without consciousness, or intelligence, or will, is God, i. 241; asserts the

correlation of physical and mental forces, but admits that it is mysterious how light becomes a mode of consciousness, i. 273.

Spinoza (b. 1632),

admitted the existence of only one substance of which the attributes are thought and extension, i. 331; the infinite alone is real, all else is phenomenal or apparent, i. 331; hence finite minds are transient manifestations of the infinite mind, i. 301; human thoughts or acts are simply forms of God's activity, i. 303; there is no freedom of action in God or man, i. 303; sin not a moral evil, it is simply limitation of being: power and goodness are identical, i. 305, ii. 133; we can have as clear an idea of God as we have of a triangle, i. 338; intelligence and will in God are no more like intelligence and will in us than "canis, signum cœleste" is like "canis, animal latrans," i. 394; a miracle is declared to be an event the cause of which is unknown, i. 627.

Spirit, The Holy,

meaning of the word "spirit," i. 376; the essential attributes of a spirit, i. 377 f.; why the third person of the Trinity is called "The Spirit," i. 522; his personality, i. 522 ff.; his divinity, i. 527; his relation to the Father and the Son, i. 528; his work in nature, i. 529; the giver of intellectual gifts, i. 530; his office in the economy of redemption, i. 531; history of the doctrine, i. 532; the Spirit the author of revelation and inspiration, i. 531, 532; his influence on the minds of men in the form of common grace, ii. 654 ff.; distinct from the providential efficiency of

God, ii. 665; the effects of this common influence of the Spirit, ii. 670; his certainly efficacious influence, ii. 675 ff.; history of the doctrine, ii. 710 ff.; effects of the saving influences of the Spirit: conviction of sin, ii. 273, 672; regeneration, iii. 3, 29 ff.; spiritual illumination, i. 67, 179; his guidance, i. 98; his indwelling in believers, i. 532, iii. 105, 227, 228; sanctification and all its fruits, iii. 216, 229; his testimony to and with the truth, iii. 69 ff.; his inward witness to the sonship of believers, iii. 107.

Spiritual Death,

involves entire destitution of holiness, or the absence of spiritual life, and all ability to do what is spiritually good, ii. 244.

Spiritual Discernment, ii. 261.

explained by the Apostle in First Corinthians ii. 14, ii. 262.

Spirituality of God,

we get the idea of spirit from self-consciousness, i. 376; in assuming that God is a Spirit we affirm that He has all the attributes which belong essentially to our spiritual nature, namely, self-consciousness, personality, intelligence, will and power, and moral nature, i. 379; the Scriptures teach that He possesses all these attributes, i. 380.

Spontaneity,

often used as antithetical to necessity, for voluntary action: in this sense, materialists deny that there is any evidence of spontaneity in nature, i. 271, 278, iii. 696; sometimes the word is used as antithetical to reflection or deliberation: in this sense, any feeling or act is spontaneous which reveals itself in the consciousness by a law of our nature or from the habitual state of the mind, as

pity, a sense of justice, etc., ii. 286.

Stahl, Frederick Julius,

his "*Philosophie des Rechts*": ethics and jurisprudence founded on theism, iii. 260; the canon law wrong in making error as to the condition of one of the parties, as bond or free, a ground for annulling the marriage contract, iii. 379; the state bound to conform to the divine law in its legislation concerning marriage, iii. 404; on the foundation of the right of property, iii. 425; on Communism, iii. 432.

Stancarus, Franz (d. 1574),

contemporary of the Reformers, in opposition to Osiander, who held that justifying righteousness is the divine essence, taught that the righteousness of Christ was the work of his human nature exclusively, iii. 182.

Stapfer, Professor John Frederick (d. 1775),

"*Institutiones Theologiæ Polemicæ*": resolves justice into wisdom and benevolence, i. 419; adopted the theory of mediate imputation, ii. 207.

Stapleton, Thomas (Romanist: d. 1598),

state of the Church in the time of Antichrist, iii. 835.

State, the,

a divine institution, iii. 357; limits of its authority, iii. 341, 358, 359; its relation to the Church, ii. 605; in England, iii. 544.

Stephen,

"*Thesaurus*": on the word *βαπτίζω*, iii. 527.

Stedlin,

"*Dogmatik*": teaches that justification by faith means that men are made righteous or upright by faith in the great principles of moral and religious truth, iii. 135.

Stewart, Professor Dugald (d. 1828),

represents Edwards as teaching that motives are "efficient causes" of volitions, ii. 307.

St. Francis de Sales,

his writings the source of the theology of the Quietists, i. 87; he made the melting away of the soul in God to be the great end of a religious life, i. 85.

Stirling, James Hutchinson, L. I. D.,

"As Regards Protoplasm": a review of Professor Huxley's lecture: his statement of Huxley's doctrine, i. 281, 287; his arguments against the doctrine, i. 287 f.

Stoddard, Solomon (d. 1730),

pastor of the church in Northampton, Massachusetts: his sermon, published 1707, to prove "That sanctification is not a necessary qualification to partaking of the Lord's Supper," the occasion of a protracted controversy in New England on the qualifications for Christian communion, iii. 563.

Stoics, the,

their system hylozoistic, i. 245; they admitted matter and force, but force they called mind or God: the two (matter and force) inseparable, i. 321; they held that the universe passes through cycles each terminating in a great conflagration, i. 321, iii. 767; the leading Stoics were of the Semitic race, iii. 767.

Storr, Professor Gottlob Christian (Tübingen, d. 1805),

a supernaturalist: he taught that the death of Christ was "an example of punishment," ii. 578.

Stratagems,

lawful in war, iii. 441.

Strauss, David F.,

makes the Bible teach the Hegelian philosophy as to its radical principles, i. 6; what the

Bible teaches of Christ is true of mankind as a race, i. 307, ii. 430; God is infinite in the sense that God is all, i. 382; He is omniscient in that all intelligence is his, i. 394; his omnipotence consists in the fact that He is the only cause, and that everything exists for which there is any causality in Him, i. 411; in Him will and power are identical, i. 412; no moral attribute can be predicated of God, i. 414; no successive acts can be ascribed to God, i. 627; the origin of man not due to any immediate divine intervention, ii. 4; says that Schleiermacher betrayed philosophy to theology, and theology to philosophy, ii. 443; faith is assent to religious truth because it suits the necessities of the soul, iii. 57; philosophy and theology are irreconcilably opposed, iii. 58; "what a man feels is for him a spiritual necessity, he lets no man take from him," iii. 58; the faith which Rome requires of the people is a "general intention to believe whatever the Church believes," iii. 87; makes the Bible teach that the world is to be annihilated, iii. 853.

St. Simon,

benevolent in his intentions in advocating communism, iii. 431.

Submission,

to laws which we cannot conscientiously obey is often a duty; the right of resistance being in the community, iii. 360.

Subordination in the Trinity,

doctrine of the Nicene fathers, i. 462 ff.; doctrine of the Reformers, i. 466 ff.

Subsistence,

meaning of the term as distinguished from "substance," i. 454.

Substance,

origin of the idea, i. 367, 377; a

necessary belief involved in self-consciousness, i. 277, 378, ii. 387; it has objective existence, continued identity, and power: it acts, i. 606; the existence of substance denied by Hume, i. 214; by Comte, i. 254 f.; by the advocates of the doctrine of continued creation (so far as creatures are concerned), i. 579; by President Edwards in his theory of identity, ii. 217; by those who resolve all matter into force, i. 606; this denial subverts the foundation of all knowledge, inasmuch as it involves the denial of the veracity of consciousness, i. 214.

Sufficient Grace,

the doctrine of, as held by the Remonstrants and Wesleyan Arminians, i. 31, ii. 327, 329.

Suicer,

on the word βάπτισμα, iii. 536; on the early sect (Aquarii) who used water instead of wine in the Lord's Supper, iii. 616; on the Oriental custom of mixing the bread and wine in the Eucharist, iii. 620.

Suicide, iii. 367.

Sunday Laws, iii. 340.

Supererogation, Works of, iii. 234.

Supernatural,

meaning of the word, i. 19, 154, 623, iii. 37, 214.

Supernaturalists,

those who, in opposition to Rationalists, admit a supernatural divine revelation, ii. 729.

"Suppositum,"

meaning of the word, i. 454.

Supralapsarianism,

the theory of, ii. 316; objections to, ii. 318.

Swearing, False, iii. 305.

Swedenborg, Emanuel (b. 1688),

on the person of Christ, ii. 421; his doctrines as presented in his book "Vera Christiana Religio," ii. 423; his doctrine of the resurrection, iii. 772.

Synagogues, iii. 337.

Synergistic Controversy, ii. 720.

T.

Tables of the Decalogue, iii. 274.

Talmud,

the doctrine of, concerning Sheol, iii. 734.

Tappan, Chancellor Henry P. (University of Michigan),

"Review of Edwards:" definition of the self-determining power of the will, ii. 294.

Taylor, Isaac, L. L. D. (d. 1865),

what is immaterial can have no relation to space: it can have no "ubi," iii. 713; neither can it have any relation to time, or duration measured by succession, iii. 714; hence, he infers that the soul has a spiritual (yet a material) body, through which it acts when the outward body dies, iii. 714.

Taylor, Bishop Jeremy (d. 1667),

his "Ductor Dubitantium," on the celibacy of the clergy, iii. 376; he says that all the points of difference between the Church of England and the Church of Rome serve the ends of covetousness and ambition, iii. 455; the souls of believers are after death happy in paradise as distinguished from heaven, iii. 742.

Taylor, Doctor Nathaniel (d. 1858),

a free agent must have plenary power to do whatever is required, iii. 11; happiness is the chief good, iii. 11; self-love, or the desire of happiness, constitutional and, therefore, innocent, is the determining motive in all voluntary action, iii. 12; sin consists in seeking our happiness in the creature: holiness in seeking our happiness in God, iii. 12; regeneration is a change of purpose, a determination to seek happiness in

- God instead of in the world, iii. 12; it is brought about by the truth, under the influence of the Spirit of God, in accordance with the laws of mind, iii. 12-14.
- Teleological Argument**,
for the being of God, i. 215 ff.
- Temptation**,
of Adam, ii. 128.
- Tenth Commandment**, iii. 463.
- Tertullian** (d. between 220 and 240),
the rule of faith according to the Montanists, i. 70; says the people had a more correct idea of God than the philosophers had, i. 194; merges justice into goodness, i. 419; sometimes identifies the Holy Spirit and the Son, i. 533; allows philosophy no authority in matters of religion, iii. 78; condemned second marriages and exalted celibacy as a virtue, iii. 374; makes the Spirit brooding over chaos a figure of baptism, iii. 536; speaks of infant baptism as prevailing in the Church from the beginning, iii. 557; held that the souls of believers do not enter heaven till the second advent, iii. 739; they are, however, in paradise, iii. 740; sanctioned prayers for the dead, iii. 754; expected the resurrection body to be furnished with the same organs the body now has, iii. 776.
- Testimony**,
human: the conditions under which it commands confidence, i. 633; the testimony of the Spirit, iii. 69.
- Tetrapolitana, Confessio**,
presents the Zwinglian doctrine of the sacraments, iii. 627.
- Thales**,
the Milesian; a representative of the Ionic School of Greek philosophy, i. 318.
- Theism**,
meaning of the term, i. 204.
- Theodoret** (d. 457),
makes faith a voluntary assent of the mind, iii. 49; on the intermediate state, iii. 739.
- Theodulf of Orleans** (d. 821),
the number of the sacraments, iii. 497.
- Theology**,
in what sense a science, i. 1; the proper method of conducting the study of, i. 9 ff.; its true nature, i. 18; definitions of, considered, i. 19 ff.; natural theology sufficient to render men inexcusable, i. 22-25; insufficient to lead men to saving knowledge, i. 25 ff.; Christian theology, its several departments, i. 32; mediæval theology, i. 74; modern German theology, iii. 650.
- Theophylact** (d. 1107),
on the intermediate state, iii. 739.
- Theories**,
so far as concerns theology, must be drawn from the facts of the Bible, i. 14; different theories of the universe, i. 276.
- Third Commandment**, iii. 305.
- Thirty-nine Articles**,
on original sin, ii. 229; on inability, ii. 259; when oaths may properly be taken, iii. 310; design of the sacraments, iii. 488; the design and effect of baptism, iii. 580; on the sense in which the body and blood of Christ are received in the Lord's Supper, iii. 637.
- Tholuck, Doctor F. August** (Halle),
on the meaning of our Lord's injunction "Swear not at all," iii. 310; on the meaning of the word *μερεια* as used in Matthew v. 32, iii. 394.
- Thomas Aquinas**. See *Aquinas*.
- Thomas à Kempis** (d. 1471),
an evangelical mystic, i. 79.
- Thomasius, Doctor Gottfried** (Erlangen),
"Christi Person und Werk": the

Logos became and continues eternally to be a man, so that humanity, since his ascension, has been received into the life of the Trinity, ii. 432-434.

Thomists,

followers of Thomas Aquinas: semi-Augustinian in their theology, ii. 174.

Thoruniensis, Declaratio,
on vows, iii. 318.

Tigurinus, Consensus,

the most authoritative symbol of the Reformed Churches on the sacraments, iii. 517; it teaches, that those who by faith receive the sign receive the grace signified, iii. 517; they have no virtue in themselves, their operation is due to the attending power of the Spirit, iii. 517; they therefore do not confer grace to all who do not oppose any obstacle, iii. 517; believers receive without the sacraments the benefits received in their use, iii. 517, 640; the benefits of the sacraments not confined to the time of their administration, iii. 518, 581; God sometimes regenerates in their old age those baptized in infancy, iii. 581; as to the Lord's supper, the local presence of Christ's body therein, is denied: his body is not elsewhere than in heaven, iii. 632; the words of institution, "This is my body," are to be understood figuratively, iii. 632; we receive by faith the body and blood by the power of the Holy Spirit, not their substance, but their virtue as an expiatory sacrifice, iii. 632; it repudiates the doctrine of transubstantiation and condemns the adoration of the host, iii. 633.

Tindal, Matthew (Deist, d. 1733), his "Christianity as old as the Creation," i. 42.

Tradition,

usage of the word in the New Testament, i. 108; its use in the early Church, i. 108; its present conventional meaning, i. 120; the Romish doctrine as stated by the Council of Trent, i. 109; how it differs from the Protestant doctrine of the analogy of faith, i. 113; and from common consent, i. 115; it differs from the doctrine of doctrinal development, i. 116, iii. 289; the office of tradition according to Romanists, i. 110; the authority due to its teachings, i. 110; the criteria by which true are to be distinguished from false traditions, i. 110; arguments against, i. 121 ff.

Traducianism, ii. 68.

Transubstantiation,

statement of the doctrine of the Council of Trent, iii. 679; the body of Christ being inseparable from his soul and divinity, He, as to body, soul, and divinity, is present in the Eucharist, and orally received by the communicant, iii. 681; the consecrated elements are to be adored: to them is due *λατρεία*, or the highest kind of worship, iii. 681; hence in the Eucharist, or mass, a true propitiatory sacrifice is offered unto God, iii. 685; this doctrine of transubstantiation and its adjuncts are the great source of the corruptions of the Church of Rome, iii. 688.

Tree of Knowledge, ii. 125.

Tree of Life, ii. 124.

Trent, Council of (1545-1563),

on the Sacred Scriptures, i. 104; f.; on the Latin Vulgate, i. 107; on tradition, i. 109; on original righteousness, ii. 103; on original sin, ii. 174 ff.; on grace, ii. 717; on justification (which Romanists understand to mean regeneration and sanc-

tification), iii. 27; on the nature of faith, iii. 90; love declared to be the formal cause of justification, iii. 139; justification includes not only the remission (*i. e.*, removal) of sin, but also sanctification, iii. 162; the final cause of justification the glory of God: the efficient cause the grace of God: the meritorious cause the merits of Christ: the formal or inherent cause righteousness or love (holiness): the absolutely necessary instrumental cause is baptism; faith the predisposing cause, iii. 166; all this relates to the first justification by which the sinner is made holy, iii. 166; of the second justification which gives a title, to eternal life, good works (works done after regeneration) are the meritorious ground, iii. 167, 242; on perfection, iii. 251; on invocation of saints, iii. 282; on the immaculate conception of the Virgin Mary, iii. 289; on the worship of images, iii. 298; on relics, iii. 298; anathematizes those who do not admit that celibacy is a higher state than marriage, iii. 375; marriage of the clergy forbidden, and if contracted, declared invalid, iii. 375; adultery declared not to be a ground of divorce, iii. 392; causes which render marriages void "ab initio," iii. 400; sacraments declared to be sacred ordinances which "contain grace," iii. 489; on penance, iii. 493; on orders, iii. 494; on matrimony, iii. 495; on extreme unction, iii. 495; the sacraments convey grace, "ex opere operato," iii. 509; the administrator of the sacraments must have a right intention, iii. 515; necessity of the sacraments: every

sacrament necessary to convey the grace which it contains and signifies, but baptism alone is necessary to salvation, iii. 520, 609, 746; in the three sacraments, baptism, confirmation, and orders, an indelible character is impressed on the soul, iii. 611; on the Lord's supper as a sacrament, iii. 678 ff.; on the Lord's supper as a sacrifice, iii. 685 ff.

Trichotomy,

different forms of the doctrine, ii. 47; it is contrary to the current representations of the Bible, everything there predicated of the spirit (*πνεῦμα*), is predicated of the soul (*ψυχή*), ii. 48, 49; First Thessalonians v. 23, Hebrews iv. 12, and First Corinthians xv. 44, may all be explained in consistency with the common doctrine, ii. 49 f.; the use made of the theory by the Apollinarians in explaining the doctrine concerning the person of Christ, ii. 400; its application to the doctrine of regeneration, iii. 17; the hypothesis introduced into the early Church from the Platonic philosophy, ii. 51.

Trinity, the,

the doctrine peculiar to the Bible, the so-called Trinity of the Brahminical, and of the Platonic philosophy having no real analogy to the doctrine of the Scriptures, i. 442; Biblical form of the doctrine, i. 443; proof of it, i. 446 ff.; transition period, i. 448; conflict with error, i. 449; with the Gnostics, i. 450; with the Platonizers, i. 450; Origen's doctrine, i. 451; Sabellianism, i. 452; Arianism, i. 452; the Church doctrine as presented by the Council of Nice, i. 453; the Arians, Semi-Arians, and

- the Orthodox all represented in that Council, i. 455 ff.; sense in which the Council used the words *ὑπόστασις, οὐσία*, and *ὁμοούσιος*, i. 454; corresponding difficulty in the Latin Church in determining the meaning of the words, "substantia," "subsistentia," and "persona," i. 454; modification of the Nicene Creed by the Council of Constantinople, A. D. 381, i. 457; the so-called Athanasian Creed, i. 457; points decided by the Council of Nice, against the Sabellians, i. 459; against the Arians and Semi-Arians, i. 459; use made by the Arians of the Septuagint version of Proverbs viii. 22, i. 455; Nicene doctrine as to the mutual relation of the persons of the Trinity, i. 460; doctrine of the Nicene fathers as to the subordination of the Son to the Father, and of the Spirit to the Son, i. 462 ff.; the eternal generation of the Son as taught by them, i. 468; meaning of John v. 26, i. 470; the eternal sonship of the Second Person of the Trinity, i. 471 ff.; the relation of the Spirit to the Father and the Son, i. 477; difference between the Greek and Latin churches on that point, i. 477; philosophical statements of the doctrine of the Trinity, i. 478 ff.
- Trommius,**
on the word *βαπτίζω*, iii. 529.
- Trullo, Council in** (A. D. 692),
permitted the marriage of priests and deacons: which is still allowed in the Greek Church, iii. 376.
- Trust,**
the primary element of faith, iii. 42; Protestants assert and Romanists deny that trust enters into the nature of saving faith, iii. 91 ff.
- Truth,**
according to Scripture is that which is trustworthy: it is that which is what it appears or is declared to be, i. 436; the truth of God as a divine attribute, is that perfection of his nature which renders Him in every aspect worthy of entire confidence, i. 437; it is therefore the foundation not only of all religion but also of all knowledge, i. 437; theological distinctions on the subject, i. 437; modern philosophical theologians resolve the truth of God into the uniformity of law, i. 438; revealed truth gradually communicated, iii. 288; sacredness of truth between man and man, iii. 437; are there any cases in which the obligation to speak the truth ceases? iii. 442 ff.
- Truths, Necessary,**
(see *Intuitions, Primary Beliefs*), the denial of such truths the most fatal form of scepticism, i. 192, 198, 340.
- Turretin, Francis** (d. 1687),
on the nature of the divine attributes and their relation to the divine essence, i. 370; the eternal generation of the Son relates to his person and not to his essence: "sic Filius est Deus a seipso, licet non sit a seipso Filius," i. 468; on the doctrine of concursus: "causa secunda non potest movere, nisi moveatur," i. 598; how this doctrine can be reconciled with the responsibility of men for their sins, i. 603; on the nature of the penalty for Adam's sin which comes upon his posterity, ii. 211; the distinction between the covenant of redemption and the cove-

nant of grace, ii. 359; the sense in which the Virgin Mary may be called the Mother of God, ii. 393; the acts of Christ belong to each of his three offices: his death was the sacrifice of a priest, the teaching of a prophet, and the triumph of a king, ii. 461; the sense in which Christ bore the penalty of the law, ii. 473; on Bellarmin's view of efficacious grace, ii. 678; the sense in which the Spirit's influence may be called physical, ii. 685; the distinction between regeneration and conversion, iii. 3, 4; distinction between knowledge and faith, iii. 61; the sinner, he says, is not required to believe that his sins are remitted, but that they will be remitted to him as penitent and believing, iii. 100; the sense in which the righteousness of Christ is imputed to the believer, iii. 145; he quotes from Bellarmin a clear admission of the Protestant doctrine on that subject, iii. 146; the world is to be renewed, and not annihilated at the last day, iii. 853.

Turrianus,

a Jesuit who defended the genuineness of the decretals of Isidore; effectually answered by Blondell (A. D. 1628), iii. 451.

Twستن, Professor Augustus D. Chr. (Berlin),

successor of Schleiermacher in the University of Berlin: as a theologian, shows greater deference to the teachings of Scripture than his predecessor, i. 9; he endeavours to combine the two theories, that the glory of God and that the production of the highest amount of happiness is the end of creation, i. 436.

Tyler, Professor Samuel (Washington, D. C.),

his "Progress of Philosophy:" his view of Hamilton's doctrine that God is an object of faith, but not of knowledge, i. 350; he himself teaches that, as our intelligence of God is by analogy, it matters little whether the conviction be called knowledge or faith, i. 360.

Tyndall, Professor John (London), the physics of the brain throw no light on the facts of consciousness: that a definite thought and a definite molecular action of the brain occur simultaneously teaches us nothing of the relation of the one to the other, i. 251; the evolution of life and especially of mind from lifeless matter pronounced an absurdity too monstrous to be entertained, provided matter be what it is generally taken to be, ii. 8, 9; but if spirit and matter are only two opposite faces of the "same great mystery," the case is different, ii. 9; the evolution hypothesis does not solve the mystery of the universe, it only transposes the conception of the origin of life to the indefinitely distant past, ii. 10; everything is to be referred to the operation of physical causes; no evidence of spontaneous action, *i. e.*, of will, ever having occurred in nature, iii. 696; prayer for rain is as absurd as praying that the St. Lawrence should roll up the Falls of Niagara, iii. 696.

Tyso,

his "Defence of the Personal Reign of Christ": says that the Gospel is not designed for the conversion of the world: it has never converted a single village, iii. 864.

U.

Ubiquity,

of the human nature of Christ, according to Lutherans, is a consequence of the hypostatical union, ii. 408 ff.; the relation of the ubiquity of Christ's body to the Lutheran doctrine concerning the Lord's supper, ii. 414 f., iii. 670 ff.

Ullmann, Professor,

his "Reformers before the Reformation," his classification of the mediæval mystics, i. 76; the pantheistical tendency of their system, i. 77; its corrupting influence among the people, i. 77; the central point of Christianity is the oneness of Deity and humanity effected by the incarnation of God and the deification of man, i. 174; the life of Christ is Christianity, i. 174; the oneness of God and man the fundamental idea of Schleiermacher's theology as of Christianity itself, ii. 428, iii. 20.

Ultramontaniam,

the Italian or (Jesuit) theory of Papacy as distinguished from the Gallican, iii. 452.

Understanding,

as distinguished from knowing, i. 50.

"Unigenitus," Bull,

issued by Clement XI. against the Jansenists, ii. 680; propositions condemned in that bull, ii. 680.

Union,

nature of the union of the soul and body, ii. 45, 378; the hypostatical union of the divine and human nature in Christ, ii. 387 ff.; union of the believer with Christ, ii. 581, iii. 227, 104, 127.

United States, the,

a Christian and Protestant nation, iii. 343.

Unity of the Human Race,

as to origin and species, ii. 77 ff.;

Universalism, Hypothetical,

theory of, ii. 726.

Universal Salvation, iii. 870 ff.

Universe,

Scriptural account of its origin, i. 553; the nebular hypothesis, i. 551; hylozoistic theory, i. 552; evolution theory, ii. 4 ff., 11 ff., 22 ff.

Ὑπόστασις, i. 453.

Ursinus, Zachary (d. 1583),

one of the principal authors of the Heidelberg Catechism: his view of the nature of the union between the body of Christ and the bread in the Lord's Supper, iii. 642.

Utility,

not the ground of the right of property, iii. 422.

V.

Valence, Council of (A. D. 529),

decided in favour of the Augustinian doctrine, ii. 168.

Validity,

of the sacraments: on what validity depends, iii. 523; how far does it depend upon the administrator, answer of Romanists to that question, iii. 524; the answer given in the standards of the Lutheran and Reformed Churches, iii. 524 f.; validity of lay-baptism, iii. 514 f., 525.

Values, Fictitious,

the sinfulness of taking advantage of the necessities of our fellow men to demand an exorbitant price for what they need, iii. 436.

Venema, Hermann,

one of the Reformed theologians who adopted the theory of mediate imputation, ii. 207.

Vermittelungstheologie, ii. 452; a failure, ii. 453.

Veronica Giuliani (canonized 1839), the miracles of which she was the subject, iii. 456.

"Vestiges of Creation,"

advocates the hypothesis that living plants and animals are developed from a simple cell, by physical laws, ii. 11 f.

Vicarious,

the meaning of the word, ii. 475; the sense in which the sacrifices of the Old Testament were vicarious, ii. 499; the sense in which the sufferings of Christ were vicarious, ii. 476.

Victorinus (d. 303),

on the intermediate state, iii. 739.

Vincent of Lerins (d. 450),

one of the heads of the semi-Pelagian party: his work "Com-monorium" of great authority among Romanists, and of high repute among Protestants: he was the author of the formula concerning the rule of faith, "Quod ubique, quod semper, quod ab omnibus creditum est," ii. 165; his testimony to the general prevalence of Arianism, i. 145.

Vindictory Justice,

an instinctive feeling and judgment common to the nature of all moral beings, i. 238, 420; involved in the conviction of sin, i. 421; taught in Scripture, i. 423, ii. 489 ff.; difference between vindictory and vindictive, ii. 489. See *Justice*.

Virgin Mary,

the Immaculate conception of, a disputed point among Romanists, ii. 176, iii. 289; the sense in which she is called the Mother of God, ii. 393, 401 f.; idolatrous worship paid to her in the Church of Rome, iii. 285 ff.; psalter of, iii. 286.

Virtue,

the theory that it consists in benevolence, or the desire or purpose to promote happiness, the foundation of *Optimism*, which see: the doctrine contrary to our moral nature, i. 420, 433, ii. 145 ff.;

this theory of the nature of virtue the formative principle of many systems of theology ancient and modern, i. 433, iii. 8 ff.

Visible Church. See *Church*.**Vital Force,**

specifically different from any mere physical force, i. 291; never developed out of dead matter, i. 266; Huxley's arguments against that proposition, i. 268 ff.; his arguments in support of it, ii. 6 ff.; relation of God's efficiency to vital processes, i. 610.

"Vitium,"

the distinction sometimes made between "vitium" and "peccatum," ii. 230.

Vitringa, Campegius (d. 1722),

his definition of sin, ii. 180; objections to his distinction between "vitium" and "peccatum," ii. 230; on the forensic sense of the word "to justify," iii. 146; in his "Observationes Sacrae" he teaches that the Jewish Sabbath was simply a day of relaxation, iii. 337; on the baptism of heathen children committed to the care of Christian missionaries, iii. 562.

Vitringa, Campegius the Younger (d. 1723),

adopted the theory of mediate imputation, ii. 207.

Vocation,

Scriptural usage of the word, ii. 639; New Testament usage of the words *καλέω*, *κλήσις*, and *κλητός*, ii. 639 f.; the external call, what it includes, ii. 641; to whom addressed, ii. 642 ff.; the reason why it is addressed indiscriminately to all men, ii. 649; the external call always attended by more or less of the influence of the Spirit (common grace), ii. 654; different views on this subject, ii. 656 ff.; this influence of the Spirit distinct from the mere

moral power of the truth, ii. 660; this influence of the Spirit to be distinguished from the providential efficiency of God, ii. 665; proof of the universality of this influence of the Spirit, ii. 668 ff.; its effects, ii. 670 ff.; effectual calling, ii. 675; the different answers to the question, Why is it efficacious? ii. 675 ff.; the Augustinian answer is that the influence of the Spirit in effectual calling is almighty, ii. 680 ff.; inferences which flow from the assumed correctness of that answer, ii. 683 ff.; proof that the Augustinian doctrine as above stated is correct and Scriptural, ii. 689 ff.; argument from Ephesians i. 17-19, ii. 695 ff.; argument from regeneration, the effect produced, ii. 700; argument from related doctrines, ii. 704 f.; argument from experience, ii. 706; objections to the doctrine considered, ii. 709; history of the doctrine of grace: the early patristic period, ii. 710; the Pelagian doctrine, ii. 711; Semi-Pelagianism, ii. 712; scholastic period, ii. 714; the Tridentine doctrine, ii. 717; the Synergistic controversy, ii. 720; difference of opinion in the Reformed Church, ii. 724; supernaturalism and rationalism, ii. 728.

Vogelsang, ii. 211.

Voluntary Acts,

the sense in which Pelagians use the word voluntary, when they say that men are responsible for voluntary acts alone, ii. 153, 156, 251.

Vows,

their nature, iii. 315; conditions under which they are lawful, iii. 315 f.; the danger attending their frequent use, iii. 318; the grounds on which the Re-

formers declared that monastic vows were not binding, iii. 319.

Vulgate,

declared authoritative by the Council of Trent, i. 107.

W.

Wahl,

βάπτομαι, iii. 529.

Wallace, Alfred Russel,

"Contributions to the Theory of Natural Selection"; he advocates the Darwinian theory as to the origin of species, ii. 17, 18; nevertheless he denies that the theory is applicable to man, ii. 33; he comes to the conclusion, however, that "matter is nothing," it is only force, and force is mind, so that "the whole universe is the will of one Supreme intelligence," i. 297.

War,

when lawful, iii. 365.

Warren, Dr. W. F.,

a Wesleyan: his "Systematische Theologie"; the ability of the natural man to coöperate with the grace of God, he says, is Semi-Pelagianism, ii. 329; and the doctrine that men have by nature the power perfectly to keep the commandments of God, he pronounces pure Pelagianism, ii. 329; he teaches, however, that every human being has a measure of grace (unless he has cast it away), and that those who faithfully use this gracious gift, will be accepted of God in the day of judgment, whether Jew or Greek, Christian or Heathen, ii. 329.

Washing of Regeneration,

Titus iii. 5, iii. 595.

Waterland,

on baptismal regeneration, iii. 597.

Watson, Richard (d. 1833),

"Theological Institutes": a high

authority with the Wesleyan Methodists: he teaches that justification is pardon, iii. 190; the form in which he presents the doctrine of Christian perfection, iii. 249.

Watts, Dr. Isaac (d. 1748), his clear statement and full defence of the Scriptural doctrine of the Trinity, ii. 423; he taught, however, the preëxistence of the human soul of Christ, and that it was the first and greatest of all created intelligences, ii. 424, 425 f.

Wegscheider, Professor Julius Augustus Ludwig (d. 1849), "*Institutiones Theologiæ*," Rationalistic: his definition of mysticism, i. 63; definition of pantheism, i. 299; admits that almost all the New Testament writers represent the death of Christ as expiatory, ii. 513; denies any supernatural or special influence of God in the conversion of men, ii. 730; the ground of justification is not single good works, but a life regulated by faith, iii. 135, 196, all that the Bible teaches of the final judgment, is said to be, that there is a future state of reward and punishment, iii. 844.

Wesley, Reverend John (d. 1791), grace given to every man: as all men are under condemnation for the offence of Adam, all are justified (delivered from that condemnation) by the righteousness of Christ, ii. 329; his definition of Christian perfection, iii. 254; mistakes and infirmities, he says, are not sins, iii. 255; his wonderful influence, iii. 485.

Wesleyan or Evangelical Arminianism, the points in which it differs from the system of the Remonstrants or original Arminians,

ii. 329; the view which it gives of the plan of salvation, ii. 330; the main point of difference between it and Augustinianism, ii. 330.

Westminster Catechisms,

infralapsarian, ii. 317; the plan of salvation contemplates specially the elect, ii. 321; effectual calling declared to be the work of Almighty power, ii. 682; definition of sanctification, iii. 213; nature of the sacraments, iii. 487; their efficacy, iii. 500; meaning of the word "exhibit" as used in this connection, iii. 500; subjects of baptism, iii. 540; whose children are entitled to baptism, iii. 573; qualifications for admission to the Lord's supper, iii. 624.

Westminster Confession,

on original sin, ii. 229; on inability, ii. 260, iii. 30; on the person of Christ, ii. 407; on his satisfaction, ii. 481; effectual calling, ii. 682, 705; the subject passive therein, ii. 705; on regeneration, iii. 30; the ground of saving faith, the witness of the Spirit with and by the truth, iii. 60; the efficacy of the sacraments, iii. 500; administrator of them, iii. 514; the sacraments not absolutely necessary, iii. 581.

Whately, Archbishop Richard (d. 1863),

the original state of man not that of savagism, ii. 94; "*Scripture Revelations concerning a Future State*": considers it an open question whether or not the soul is in a state of consciousness between death and the resurrection, iii. 732.

Wiggers,

"*Augustinianism and Pelagianism*": his account of the rise of Pelagianism, ii. 155, 712; of the Semi-Pelagians, ii. 166,

712; according to Augustine the principal penalty which has come on all men, is spiritual death, ii. 163.

Wilful Desertion,

a legitimate ground of divorce, iii. 393.

Will, the,

different meanings of the word, i. 402, ii. 288; when the freedom of the will is spoken of, the word "will" is to be understood of the faculty of self-determination, ii. 288; different forms of the doctrine of necessity, ii. 280 ff.; different forms of the doctrine of contingency, ii. 282 ff.; the doctrine of certainty; the meaning of the term, ii. 284; different ways in which this doctrine of the will has been stated, ii. 284 ff.; different senses of the word motive, ii. 289; different senses of the word cause, and the sense in which a motive can be said to be the cause of a volition, ii. 289 f.; difference between liberty of an agent and liberty of his will, ii. 290; difference between liberty and ability, ii. 291; difference between self-determination and self-determination of the will, ii. 294; proof that a free act may be perfectly certain as to its occurrence, ii. 295 ff.; argument from Scripture, ii. 299; argument from consciousness, ii. 303; from the moral character of volitions, ii. 304; from their rational character, ii. 304; from the principle that every effect must have a sufficient cause, ii. 306.

Will of God,

what is meant by the word in this connection, i. 402; the sense in which the divine will is free, i. 403; distinction between the decretive and preceptive will

of God, i. 403; antecedent and consequent, absolute and conditional, i. 404; in what sense the will of God is the ground of moral obligation, i. 405.

"Will,"

as a verb: its different meanings, iii. 872.

Wilson, Professor Horace Hayman (d. 1860),

"Lectures on the Religion of the Hindus": the effect of the pantheism of the Hindus on their religion, i. 313; on the cycles through which in countless ages the universe, according to the Hindus, is constantly passing, iii. 786; no analogy between their doctrine and the Scriptural doctrine of the resurrection, iii. 787.

Winer, Professor George Benedict (d. 1858),

"Comparative Darstellung": comparison of the Protestant and Romish theories of the Church, i. 136; he represents Romanists as teaching that original sin consists simply in the loss of original righteousness, ii. 177; his "Biblische Realwörterbuch," on the worship of the golden calf set up by Jeroboam, iii. 293; on our Lord's command "Swear not at all," iii. 310.

Wisdom of God,

distinction between wisdom and knowledge, i. 401; this distinction denied by modern speculative theologians, i. 401 f.

Wiseman, Cardinal Nicholas (d. 1865),

the Catholic principle of faith, he says, is that the Church teaches the truth, iii. 751; his argument for purgatory from our Lord's declaration that blasphemy against the Holy Ghost shall not be forgiven in the world to come, iii. 752; on the Romish doctrine of satisfac-

tion, iii. 753; on the power of the Church to remit sin, iii. 758, 759; the Cardinal's admission that this assumed power has been greatly abused, iii. 761.

Witsius, Hermann (d. 1708), on the distinction between the covenant of redemption and the covenant of grace, ii. 359.

Wolf, Professor Christian (1679-1754),

adopted the philosophy of Leibnitz and applied it to the defence and explication of Christian doctrine, i. 5, 45; his influence tended to substitute human reason in the place of divine authority as the ground of our convictions of religious truth, i. 46; taught that an atheist, if consistent in obeying the law of nature, would act as a Christian acts, iii. 261.

Wonders, Lying, i. 630, iii. 452.

Woolsey, Dr. Theodore D. (New Haven),

"Essay on Divorce": he does not understand First Corinthians vii. 15, to teach that desertion justifies divorce, iii. 397; the old Catholic theory of marriage, which prohibits divorce for any cause, productive of great evil, iii. 401; the new marriage law of England a great improvement on the old one, iii. 402; the laws of the several States of this Union relating to divorce, iii. 403 ff.

Word, the,

the sense in which the Bible is the Word of God, iii. 466; the knowledge of its doctrines is for adults indispensable to their salvation, iii. 466, i. 25 ff., ii. 646; it is a divinely appointed means of grace, iii. 466; its power not due, as Rationalists teach, merely to the moral power of its truths, iii. 470; nor to an inherent, supernatural, permanent power, accord-

ing to the Lutheran doctrine, iii. 479 ff.; but to the attending influence of the Holy Spirit, iii. 472 ff.

Wordsworth, Bishop Christopher (Lincoln),

wilful desertion a legitimate ground of divorce, iii. 395 f.

Works,

men are to be judged according to their works, i. 27; by this rule of judgment all men are under condemnation, i. 29; the gospel proposes a method of salvation not founded on the merit of the sinner's own work, i. 30; the covenant of works, ii. 117; the works excluded from the ground of justification, not merely ceremonial works, as Rationalists say, iii. 134; not merely the perfect works required by the Adamic covenant, as the Arminians say, iii. 136; not merely works done before regeneration, as Romanists teach, iii. 135; but works of our own of any and every kind, iii. 137; good works, iii. 231; works of supererogation, iii. 234; relation of the believer's works to his reward: Romish doctrine, iii. 241; Protestant doctrine, iii. 244.

World, the,

the universe: is not eternal, but an effect produced in time, i. 208 ff.; the end of the world, iii. 792, 851; not to be annihilated, iii. 852; what the Bible teaches of the destruction of the world, to be understood of our earth, iii. 853.

Worship,

meaning of the Hebrew and Greek words so translated, iii. 281; the meaning of the English word, iii. 281; different kinds or degrees of worship, iii. 281; wherein divine worship consists, iii. 281; Christ

the proper object of divine worship, i. 499; the sense in which Christ as man, or as God incarnate, is the object of worship, ii. 396; the worship rendered to images, to saints, and to the Virgin Mary is idolatrous, iii. 281, 285, 291.

X.

Xenophanes (b. 617 B. C.), of Eleatic school of Greek philosophy: the unity of God was to him identical with the unity of the world, and the world was the manifestation of the invisible being, i. 319 f.

Y.

Youmans, Edward Livingston, M. D.,

"Correlation and Conservation of Forces. A collection of papers by distinguished scientific men," i. 264 ff.

Young, Dr. John,

"Life and Light of Men": he says that the sacrifices of the Old Testament were intended to indicate the surrender of the soul to God, ii. 498; justice is not a divine attribute, but a necessary law of the moral universe, independent of God, according to which sin produces misery, ii. 567.

Z.

Zendavesta.

the religious book of the ancient Persians: what it teaches of the resurrection of the body and of a purifying fire, iii. 767.

Zeno (340-260 B. C.),

head of the Stoic school of philosophy: his system was hylozoistic, i. 320 f.

Zoroaster,

points of analogy between his doctrines and those of Scripture, iii. 787 f.

Zosimus (Bishop of Rome, d. 418),

at first favored the Pelagians, but after their condemnation, in the general synod of Carthage, A. D. 418, he joined in that condemnation, ii. 155.

Zurich, Confession of (1545),

contains a clear statement of the Reformed doctrine on the Lord's supper, iii. 627; believers, it teaches, have in it no other life-giving food than that which they receive elsewhere, iii. 639, 643.

Zwingle, Huldric,

leader of the Reformation in Switzerland: his definition of the omnipotence of God, i. 409; held extreme views of the dependence of creatures on God, i. 592; his doctrine on the sacraments, iii. 491; on their efficacy, iii. 498; on the Lord's supper, iii. 626 f.; the sense in which he was willing to admit "the real presence of Christ" in the Eucharist, iii. 639.

INDEX

OF

TEXTS COMMENTED UPON.

GENESIS.	
CHAP. VERSE	VOL. PAGE
i. 15-17	ii. 123
i. 26, 27	ii. 3, 68, 96
ii. 3	iii. 325, 326
ii. 7	ii. 3, 48
ii. 23, 24	iii. 380
ii. 24	iii. 370
iii. 1-6	ii. 123, 127
iii. 15	ii. 128
iii. 19	ii. 43
vi. 3	ii. 668
ix. 6	iii. 363
xii. 3	iii. 554
xvi. 7	i. 485
xvii. 7	iii. 554
xviii. 1	i. 485
xxii. 2	i. 486
xxviii. 11-22	i. 486
xxxii. 24-32	i. 487

EXODUS.	
iii.	i. 487
iii. 13, 14	iii. 276
xvi. 23, 26	iii. 328
xx. 7	iii. 305
xxiii. 20	i. 487

LEVITICUS.	
xviii. 18	iii. 415

NUMBERS.	
xxxv. 31	ii. 502

PSALMS.	
ii.	i. 491
ii. 7	i. 474, 476

CHAP. VERSE	VOL. PAGE
xvi. 10	ii. 617, iii. 735
xxii. 1-21	i. 491
xliv.	i. 491
xlvi. 6	i. 491
li. 5	ii. 241
lxxii.	i. 491
cx.	i. 492

ISAIAH.	
vii.-ix.	i. 492
liii.	ii. 507

JEREMIAH.	
xxiii.	i. 493

DANIEL.	
ii. 44	i. 494

MICAH.	
v. 1-5	i. 493

MALACHI.	
iii. 1-4	i. 494

MATTHEW.	
iii. 11	iii. 532
v. 31, 32	iii. 391-393
v. 34, 37	iii. 309
vii. 18	ii. 109
xii. 33	ii. 109, 241
xvi. 19	iii. 761
xix. 3-9	iii. 391-393
xxiv.	iii. 797
xxv.	iii. 797
xxvi. 26	iii. 662

MARK.	
CHAP. VERSE	VOL. PAGE
vii. 2-8	iii. 534
vii. 4	iii. 535
x. 2-12	iii. 391
x. 11, 12	iii. 392
xiv. 22	iii. 662

LUKE.	
i. 35	i. 476
xvi. 18	iii. 391
xxiii. 43	iii. 721

JOHN.	
i. 1-14	i. 472, 504, ii. 384
iii. 5	iii. 591
iii. 6	ii. 242
v. 18-25	i. 473
v. 26	i. 470
vi.	iii. 667
x. 30-38	i. 473
xiv.	i. 507
xv.	i. 507
xvi.	i. 507
xvii.	i. 507
xx. 23	iii. 761

ACTS.	
viii. 38, 39	iii. 531
xiii. 32, 33	i. 475
xiii. 34, 35	ii. 617
xx. 28	iii. 177

ROMANS.	
i. 2-5	ii. 385
i. 3, 4	i. 472
iii. 25	ii. 508

CHAP. VERSE	VOL. PAGE
iv. 3.....	iii. 167
iv. 17.....	i. 560
v. 10.....	ii. 514
v. 12-21.....	ii. 202
v. 18.....	iii. 871
vii. 7-25.....	iii. 222
viii.	iii. 110
viii. 3.....	ii. 509
ix.....	ii. 343
ix. 5.....	i. 511
xi. 25.....	iii. 803
xiv. 5.....	iii. 332

FIRST CORINTHIANS.

i. 30.....	iii. 157
ii. 7-13.....	i. 161
ii. 14.....	iii. 71
vii.....	iii. 394
vii. 15.....	iii. 397
x. 1.....	iii. 533
xv. 22.....	ii. 559
xv. 23, 24.....	iii. 838
xv. 25.....	iii. 872
xv. 44.....	ii. 50
xv. 51, 52.....	iii. 838

SECOND CORINTHIANS.

v. 2.....	iii. 728
v. 18-20.....	ii. 514
v. 21.....	ii. 510

GALATIANS.

i. 4.....	ii. 509
ii. 20.....	iii. 102
v. 16-26.....	iii. 224, 248

EPHESIANS.

i. 10.....	ii. 560, iii. 871
i. 17-19.....	ii. 695

CHAP. VERSE	VOL. PAGE
ii. 3.....	ii. 243
ii. 16.....	ii. 514
iv. 9.....	ii. 618
iv. 22-24.....	iii. 225
iv. 24.....	ii. 99, 100
v. 2.....	ii. 509

PHILIPPIANS.

i. 23.....	iii. 729
ii. 6-8.....	ii. 624
ii. 6-11.....	i. 514, ii. 385

COLOSSIANS.

i. 15-20.....	i. 515
i. 20, 21.....	ii. 514
ii. 3, 9.....	i. 516
iii. 10.....	ii. 99

FIRST THESSALONIANS.

iv. 16.....	iii. 838
v. 23.....	ii. 49

SECOND THESSALONIANS.

i. 4-10.....	iii. 814
--------------	----------

FIRST TIMOTHY.

i. 1.....	i. 517
iii. 2.....	iii. 388
iii. 16. i. 517, ii. 618, 385	

TITUS.

i. 3.....	i. 517
ii. 13.....	i. 517
iii. 5.....	iii. 595

HEBREWS.

CHAP. VERSE	VOL. PAGE
i.	i. 519
ii. 9.....	ii. 560
ii. 14.....	ii. 386
iv. 12.....	ii. 50
ix. 14.....	ii. 509
ix. 28.....	ii. 512
x. 10.....	ii. 510
xi. 3.....	i. 559

FIRST PETER.

i. 23.....	ii. 702
ii. 24.....	ii. 512
iii. 18, 19.....	ii. 618, iii. 736

SECOND PETER.

i. 20, 21.....	i. 159
----------------	--------

FIRST JOHN.

See i. 509.

i. 1-3.....	ii. 384
ii. 2.....	ii. 511, 513

REVELATION.

See i. 510, iii. 826, 827.	
xx. 4-6.....	iii. 841

APOCRYPHA.

JUDITH.

xii. 7.....	iii. 529
-------------	----------

SIRACH.

xxxiv. 27 (xxxi. 25)...	
	iii. 529



66-1015



1015 ✓

FOR REFERENCE

NOT TO BE TAKEN FROM THE ROOM

64 23 012

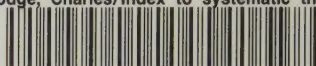
PRINTED
IN
U.S.A.

THE MASTER'S COLLEGE

311 H662i

REFERENCE

Hodge, Charles/Index to systematic theol



3 3540 00118 1375